ओ३म्

THE VEDIC MAGAZINE.

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

VOL. XXVI	*JUNE 1927, ASHARAH 1984.*	WHOLE NO. 224
No. 4.	*Dayanandabda 103.*	THIRD SERIES No. 40.

THE NEEDED RELIGIOUS REVOLUTION FOR HINDU SOCIETY.

(BY TARAKNATH DAS, PH. D.)

A careful and critical study of the evolution of the existing religious creeds of the world convinces one that all great religions came into existence to meet the social and spiritual needs of the people. In this process, many old religions have gone into oblivion and new ones have taken their place; and all the religions that are in existence today have passed through various changes, regarding their mythology, rituals and philosophy. The religions that are always adaptable to the spirit of the time and fulfil the spiritual needs of an ever-evolving society can alone survive with the transformations of the society.

CONTENTS.

		Page.
1	The Needed Religious Revolution for Hindu Society—Taraknath Das, Ph. D.	193
2	My Impressions of India—Miss Muriel Lester ...	201
3	Approach to the Vedas—T. L. Vaswani ...	204
4	Gospel Ethics—Mahesh Chandra Ghose ...	206
5	The Canons of Taxation—Indra Vidyalankara ...	213
6	A peep into the Puranas—Chamupati M. A. ...	219
7	Contemporary Thought Reviewed—	
	Miracles of the Bible	227
	Reasons for Incredulity	228
	What is Hell ?	230
	Devas and Danavas	233
	Evils of Civilization	235
	Hindu Colony in Java	236
	In Bali	238
8	The World of Books	239
9	Editorial Reflections—	
	The Root-cause of Riots	246
	Bepin Babu's Verdict	249
	Arya Pratinidhi Sabha	252
	Swami Shraddhananda's Murder	253
	Bakr-Id	255
	The Servants of the People Society	256

Printed and Published at the Bombay Machine Press, Mohan Lal Road Lahore, by Sharat Chandra Lakhanpal Printer & Publisher.

ओ३म्

THE VEDIC MAGAZINE.

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

VOL. XXVI No. 4.	*JUNE 1927, ASHARAH 1984. Dayanandabda 103.*	WHOLE NO. 224 THIRD SERIES No. 40.

THE NEEDED RELIGIOUS REVOLUTION FOR HINDU SOCIETY.

(BY TARAKNATH DAS, PH. D.)

A careful and critical study of the evolution of the existing religious creeds of the world convinces one that all great religions came into existence to meet the social and spiritual needs of the people. In this process, many old religions have gone into oblivion and new ones have taken their place; and all the religions that are in existence today have passed through various changes, regarding their mythology, rituals and philosophy. The religions that are always adaptable to the spirit of the time and fulfil the spiritual needs of an ever-evolving society can alone survive with the transformations of the society.

The Sanatana Dharma of the Hindus has been adapting itself to the needs of the people and has always marched along with the enlightened experience and knowledge of the age. For this very reason, the Vedas have no beginning and no end—as knowledge is eternal. The Vedas do not have one exclusive prophet like a Jesus of the Christians or a Mohammed of the Islamites. The Vedas stand upon the bedrock of the knowledge of the "seers, the seekers of eternal truth." Because the spirit of the teachings of the Vedas is Universalism, so the Hindus do not claim that any religious sect has the exclusive monopoly of salvation. This is the cardinal basis of the spirit of toleration among the Hindus.

With the growth of the Aryan society in the soil of Hindustan, the religious ideas, rituals and philosophy of our ancestors developed in various ways. Polytheism, dualism, monotheism, the worship of Indra, Varuna and various gods or one Great God having various names, and the philosophy of the Upanishads are some of the phases of evolution of religious philosophy of the Aryans. Similarly the Hindu society, from its pastoral condition, marched on through the stages of small republics and kingdoms and later on established vast empires. These changes meant social revolutions with tremendous consequences.

A society does not always move forward. It progresses to a certain stage of development, when the growth is retarded for various reasons, and then it may degenerate for a time and then again it strives for a new and vigorous life. This has been the history of the Hindu society as well as of others. Similarly the religious life of a people passes through the stages of progress, degeneration and revival. When a society passes through the stage of degeneration, it is having a kind of "backward" revolution, in which the spirit of inaction (Tamasic spirit) becomes the dominant characteristic. But a progressive revolution, seeking rejuvination of a society from the condition of lethargy, demands greater act ivity and unselfish work (Rajasic and Satvic work). Like a stagnant pool, every society degenerates into a comparatively static condition; and a society flourishes through the dynamic energy (Brahma Sakti) of the people latent in them. The dynamic spirit of the society of the Hindus and their religion can be characterised as "Progressive Revolution." It has been well described in the teachings of the Bhagavad Gita :—

39848

"Whenever unrighteousness prevails and righteousness dwindles, *I* incarnate to protect the righteous and to destroy the unrighteous. This *I* accomplish through the manifestation and assertion of my spirit (Brahma Sakti) among the people in general."

Without going into details, it can be safely asserted, without fear of contradiction, that during the past thousands of years, Hindu Society has had to face various types of Religious Revolutions, to purge itself from the corrupt practices and unrighteous ideals. When the Aryans established their forest-retreats on the banks of the Saraswati, there was no caste system among them, and no special disabilities were imposed upon the Aryan women. But caste system came into existence with the introduction of "division of labour," needed in a growing society, and also because of the incorporation of the outsiders (non-Aryans and other branches of Caucasian peoples) within the Hindu society. In passing I wish to remark with all the emphasis I can command, *that it is absolute nonsense to say that the Hindu religion was exclusive and did not allow any conversion through proselytising; on the contrary the method of mass conversion was one of the favourite practices of Hindu society to extend its horizon. The conversion of the people of Southern India and the Greeks who settled on Indian frontiers after the defeat of the army of Alexander, the Great, provides undisputed evidence of the practice of mass conversion. Colonel Todd, in his work 'The History of Rajasthan' gives numerous instances that some of the Greeks were converted as Kshatriyas.* At the beginning caste system of the Hindus was based upon merits and qualifications (Guna and Karma) and it was not hereditary. It degenerated when it reserved "special privileges" for a certain class and imposed conditions of inferiority upon the majority of Hindu society, including women. Although the Aryans professed to believe and live up to the philosophy of "Man is part and parcel of the Divine Essence," they for some time followed the unrighteous path of creating special privileges for a certain class and branding others as inferiors, merely owing to their birth in a certain class. This was undisputedly a "backward revolution" in the Hindu society.

To save Hindu society from the sate of degeneration, it needed religious and social revolutions of great strength; and the rise of

Buddhism was one of them. Hinduism saved itself, because of its great assimilative power and incorporated all the fundamentals of the new creed. However, the religious life of the Hindus came to a low ebb, after a thousand years, owing to various causes, particularly on account of the Moslem invasion and domination. But Hindus again secured a new lease of life when various Religious Revolutions started by Tuka Ram, Ram Das and Sivaji in Maharastra country, the work of ten Gurus of the Sikhs, Guru Nanak to Guru Govind, in the Punjab, the rise of Vaisnavism in Bengal and Madras—asserted themselves and checked the degenerating influences. Because these local Religious Revolutions were not comprehensive and also because of such causes as the political conquest of India by Christians, they did not transform Hindu Society with sufficient vigor. Here it is needless to go into the details of the outstanding incidents of progressive Religious Revolution of the Hindus, since the days of Raja Ram Mohan Rai and the founding of the Brahmo Samaj, which was established to rouse the Hindus to know the sublime spirit of their own religion, and to combat the Christian missionary assaults. Under the most difficult circumstances and facing the most stubborn opposition from the Hindus as well as the Christians, the Brahmo Samaj has done splendid service to the cause of progressive Religious Revolution in Hindu society. We know of the history of the rise and progress of the Arya Samaj under the leadership of Swami Dayananda and also the great work done by Shri Ram Krishna Pramhansa and Swami Vivekananda and their followers. We have now the inception of the Hindu Maha Sabha movement under the leadership of Pandit Madan Mohan Malaviya, and the great work of Swami Shraddhananda, in placing special emphasis on the Shuddhi and Sangathan movement, for the preservation and extension of Hindu society. It must be admitted that these religious revolutions were also small and sectional ones. But it is an admitted fact that many small and local revolutions must precede the grand Religious Revolution in the life of a society. It is my firm conviction that, during the past 150 years Hindu society has witnessed many sectional and sectarian religious revolutions, presaging the advent of the needed great change—the great Religious Revolution for Hindu Society.

In ancient times, when the doctrine "I am He"—I am the Bramhan, *i. e.*, there is divinity in man, was the ideal, it provided impetus to the formulation of various methods and practices leading to the goal. Thus it is evident that Revolution of Religious Ideas must come in advance of any great socio-religious revolution in Hindu society. I venture to predict that if Hindu society is to re-assert itself as a progressive factor in the world, then it will have to fall back on the grand truth of the ancient sages—There is Divinity in Man and Thus No Man, As a Man, Because of His Birth or Worldly Circumstances, Can Ever Be Classed as Inferior. The great Religious Revolution of the Hindus will take the form of re-assertion of the Vedic Doctrine of Divine Heritage of Man. The very moment Hindus will sincerely try to transfer this doctrine of Divine Heritage of Man from the field of mere faith to human intercourse, then they will have to live such lives as will remove all social disabilities, imposed upon men and women, owing to the artificial barriers of caste and sex. It means that with the adoption of the ideal of Divinity in Man, the Hindu society will have to give up its crude, unrighteous and corrupt practices of untouchability, caste-inferiority and subjection of women.

Religious Revolution in Hindu Society is bound to be progressive, indeed it is becoming aggressive and challenging opposition. This grand revolution will engulf small and sectional revolutions. Today a Brahmo, an Arya Samajist, a Sanatanist of the Hindu Maha Sabha type are all conscious that for the rejuvination of the Hindu society a tremendous social revolution is necessary; and they are all advocating the removal of untouchability, abolition of the evil of the caste system, abolition of early marriage, widow re-marriage, and education of women. The Vedic torch-light of the ancient sages, the doctrine of "Man is potentially divine" is again clearing the darkness of selfishness and superstitions. To complete the Religious Revolution in Hindu society, much work is yet to be done; like a political and social Revolution, a Religious Revolution needs Agitation, Education and Organization.

The fact must not be lost sight of that for a successful and far-reaching Religious Revolution for Hindu society, the changes should

be so brought about that the people will regard the movement as merely purifying the Sanatana Dharma from the corruptions that have crept into it, and not as an assault to demolish it. Agitation for purifying Hindu society should be so carried on by the far-sighted, learned scholars and leaders that it may result in constructive education of the masses ; the younger generation should be taught to become ardent champions of the needed Religious Revolution for Hindu society. In this connection, the most difficult task is the work of bringing about such an organization that the Religious Revolution will be most effective and lasting.

It is not my purpose, and it is not possible within the scope of this article, to present a comprehensive plan of organization regarding the Religious Revolution for Hindu Society ; but I must give a very bare outline of it. To my mind it is clear that it will be necessary to perfect a religious heirarchy of the Hindus which will embrace all who claim to be Hindus. By this I do not mean that organizations like the Bramho Samaj, Arya Samaj, and others be abolished. On the contrary, I think that these organizations should continue to exist in the same form as the Order of the Jesuits, Franciscans, Dominicans and others exist within the Catholic Church. Instead of Four Sankaracharyas, there should be one Supreme Head of the Hindu Religious Heirarchy. He should be the Dharma-Rakshaka (protector of the religion) similar in position to the Pope of Catholic Church. This Supreme Head of the organization should be chosen for life or for a long period by the Supreme Council of the most enlightened Hindu leaders who are to hold their office for life and who should be chosen with the greatest possible care. This Supreme Council should resemble the College of Cardinals of the Catholic Church or the Privy Council of the British Government. It may be something like the Arya Pratinidhi Sabha with necessary modifications. The Supreme Council must not be a large body, but a chosen company of the most distinguished and experienced men and women. Organization of Hindu society by provinces, districts, sub-divisions and small communities will evolve following the above outline with necessary modifications. In this connection I wish to emphasise the fact that the organization of the Catholic Church, as a world religious organization, with its head-quarters in Rome and with

activities in all parts of the world, and wielding no less influence than one of the greatest empires of the world, should be carefully studied by the Hindu leaders. As the Hindu political leaders are trying to incorporate all that is best in the method of Government prevailing in western countries, Hindu religious leaders should learn from the existing religious organizations, purely for the purpose of organization. It can be said that the Catholic Church has incorporated many of the rituals and even the institutions of monks and nuns which originated in ancient India, particularly in Buddhist India. But the Catholic Church has assimilated them in such a way that those practices and institutions have become its own. Hindu society should not be afraid to assimilate all that is best in the world.

For the purpose of carrying on the work of agitation, education and organization, the Hindus will require a band of trained workers, who will be the guardians of the Religious Revolution. For this purpose we need proper training schools; and let us hope that the Hindu University, the Gurukula University, the training work carried on in connection with the Ram Krishana Mission will meet the need. But the training of the Hindu religious leaders of the future should be most comprehensive and I cannot help pointing to the thorough training given by the Jesuits to those who are taken into this Order of the Sons of Jesus. In order to study the method of systematic training of Catholic Religious heirarchy, one will not have to go to Rome, but it can be found in operation in India. In India in various centres the Catholic Church maintains training schools for Catholic priests. From these institutions the best students are chosen to study in a higher Seminary maintained by the Church. The Catholic Church in India does not make show of its power and organization, but from my careful inquiry, I know that in the Higher Seminary a very large number of Indian Catholics are being trained and they will in due time become leaders.

Lest I may be misunderstood, I wish to emphasise the fact that I am a Hindu layman and it is the love of Mother India and the devotion to the religion of the Hindus, that prompts me to write this article. As a Hindu, my heart is wrung with anguish when I

think every day that about One Hundred million men and women and children of the so-called untouchables and other low caste people and the women of the Hindu society in general are denied the fullest opportunity to realise the Divine in them, through the unnatural and unrighteous obstacles and barriers imposed by the selfish groups who want to enjoy and perpetuate "special privilege" at the cost of undermining the very vitality of Hindu society. The sense of righteousness and truth in every sincere Hindu is bringing home to him that there is an urgent need for a Religious Revolution for the salvation of Hindu society. This revolution, as a matter of necessity, began over a century ago and today it is moving fast. It will be crowned with success in course of time; because it is my firm conviction, that India and Hindu society have a great mission to fulfil in the world. The Hindu leaders who in their blindness, ignorance or selfishness try to check the march of the needed Revolution for Hindu society will be swept away like so many straws before the swift current of the Ganges. It is my earnest prayer that the Hindu leaders should have a programme, a deliberate and thoroughly studied programme for hastening and quickening and guiding the Religious Revolution, which will bring about a lasting change for the progress of humanity, from the standpoint of the ideal that an individual and society should co-operate so that the best, the divine in man, will have the chance of expression and thus help man to attain all possible perfection in the course of evolution.

MY IMPRESSIONS OF INDIA.

(By Miss Muriel Lester.)

NOW that my thirteen weeks visit to India is rapidly drawing to its close, I can see some things fairly clearly which were not apparent on my arrival. I see that my Indian friends are familiar with certain phases, certain classes and certain tendencies of English life but are almost wholly ignorant of the habits, outlook and aspirations of the vast majority of my countrymen whom one must call 'the people.'

The simple, cheery, hard-working labourers, the dispossessed people who are wholly guiltless of any knowledge of, or enthusiasm for Imperialist aims or territory expansions, whose one pre-occupation is to feed and clothe themselves and pay the high rent of their miserable overcrowded couple of rooms, whose highest hope is that one day they might save a pound or two that would procure for them a week's holiday. The people who make our bread, unload our ships, build our houses, work in our factories, hew our coal, and drive our trains—many of us regard them as the 'salt of the earth.' To know them and to be their equal friend and comrade, I have always regarded as the greatest privilege and inspiration of my life.

Indian students and travellers who have travelled in England may say, 'We never found all this nobility about the working people of England, surly fellows many of them are—with atrocious manners. We saw scores of them every day.'

Now this is where I want to make a powerful plea to the people of India who visit England. Please realise when you come to us that if you come as middle class people—as members of the possessing class—to Hampstead—or to Ealing or to some middle class suburb and if you lodge in middle class houses, you talk correct English such as the middle class use, and you have money in your pockets, because you wear these badges of superiority, you are treated by the working people *as* superior people, ruling class people, middle class people. They will measure out to you the same conventional phrases as they are accustomed to use to other ladies and gentlemen! You may engage them in conversation; they will respond but guardedly always—they know something of the outlook of the governing classes; they

know what sort of sentiments they like to hear; they will probably respond to your efforts at conversation in such a half-hearted manner that you put them down as surly unmannerly creatures. Lord Beaconsfield was right when he said that there were two worlds in England. There are still and you cannot have the freedom of both worlds easily. It took me years of patient and humble apprenticeship before I was accounted quite naturally as an equal friend and comrade of the working people.

They have suffered a century of misery and domination at the hands of the possessing class. Insult has been added to injury by the habit of religious-minded people from the upper classes going to eht depressed areas distributing soup and boots and preaching contentment, sobriety and submission to the people. They have listened sullenly, then answered with "Accurse your charity. It is justice we want—not blankets and soup." They have grown to suspect all pleasant-faced smooth-voiced ladies and gentlemen and they will often shrink away behind their mask of stolidity when they approach them with a friendly word. It is a pity because quite often the pleasant-faced person is a sincere well-wisher whose goodwill to them is a real thing, who wants to understand their appalling economic conditions and would probably help them eventually in their struggle to get justice if he were not so rudely and cursorily rebuffed in his first attempt. Nevertheless this suspicion of the motives of well-dressed visitors has serious justification. At Election times they are ubiquitous. "They come right enough as soon as they want something out of us," growl the workmen and slam their street-doors before the visitor is near enough to knock at it.

Another great barrier is the difference of language. East London Police Courts have interpreters always in attendance for cases where Jews, Russians and other aliens are involved, but as I have sat through case after case where only English working men and women are involved, I have come to the conclusion that some one is needed to interpret the workman's cockney sentences to the Magistrate's Oxford-trained ear, and to explain to the simple woman in the prisoner's dock the significance of the Magistrate's cultured speech. A cynic once defined language as that by which people misunderstand each other. The paradox is true. Certain English words have a totally

different significance according to whether they are spoken by a workman or a member of the middle class ; phrases used by a workman when he is trying to be particularly polite have actually a grudging—rather insulting meaning to the ears of anyone educated in a middle class school.

"Must we Indians bother about all these niceties and fine distinctions ?" I can imagine someone asking.

I think so. For until you realize that there are two worlds in England, you won't know England ; and at present you do not know England. I have been astounded to hear the ideas that many of you have about us—glaringly, blazingly, erroneous ideas. I am not out to defend by a single phrase or sentence the habits, the policy or aim of my countrymen in India ; I have scarcely met half a dozen English since I landed in Bombay. And like the vast majority of my countrymen in England I numbered among my very wide acquaintance practically no one connected with the Indian Civil Service or the Army. It is only a minority of English people who belong to this class and a still smaller minority who know anything about your hopes, fears and struggles.

Your ideas of us are based on your experience of a minority who live out here in a style and manner which it would be utterly impossible for them to keep up in England. It would be ridiculed out of existence.

"But is it worth while trying to know England ?" some sincere and frank critic may enquire.

My answer is that even if you have nothing to learn from us, please get to know us for we are convinced that we have something to learn from you. Our faith is that God made of one blood all nations under heaven, that every human person is equally precious in His sight, that barriers of class, race, creed and nation must be broken down so that in frank and equal comradeship we may share our best with each other. For a generation we have been in violent reaction against the double standard, whether between man and woman, or between rich and poor. We have seen the discrepancy between creed and conduct in our own religion and we have supposed that this double stand is not confined to our own country. We are passionately averse to hypocrisy. So much so, that thousands of our

most sincere people have become Materialists rather than pay lip service to a religion which is too often preached about on Sunday and put in cold storage for the rest of the week. Thousands, however, have seen further than that and are now certain that the great truths of Fellowship, Self-suffering, Human Solidarity and Service, which we see symbolised in the Cross of Christ, can be put into operation in social, economic and international life; and our whole end is so to live out our creed that Imperialism, Militarism and Capitalism may be displaced by Self-Government, Co-operation and Service.

APPROACH TO THE VEDAS.

(By T. L. Vaswani.)

"*The way travelled helps the People forward.*"—Rig Veda.

I regard the Vedas as a profound document. It has its appeal and fascination for the simple. It has a wisdom which thinkers and philosophers may not hope to exhaust. I have been studying some of the *mantras* for some years past. The more I study the more I feel how little I know, how much there is yet to know. All the Acharyas, no matter what their philosophical schools, are unanimous in paying homage to the Vedas. They are, I submit, of great value to modern India and the modern world.

The Indian People must go forward if they would live and achieve and they would be helped in going "forward" if they would know the "way" trodden by the Rishis and declared in the Vedas. They give a message of the Life Vital, the Life of Shakti,—not of pale quietism. "Protect yourself with might and valour," says the Atharva Veda. Again :— "Up and stand erect!" "Arise! and Achieve!" "The gods bless not those who go to sleep" Such *mantras* vibrant with the message of *shakti* may be found in abundance in the Vedas. And India needs all possible *shakti* to-day. India needs the message of the Vedas.

Not India alone. But, also, the world. For "civilization" has failed. Its failure is due to lack of appreciation of the spiritual nature of things. The Vedas give the message of a simple, spiritual civilization. The Vedas show that the Real is the Spiritual. The Vedas ask us to apply spiritual standards in conduct and life. The Vedas warn us against *bhoga* and self-indulgence. The Vedas ask us to practise *tapasya* and sacrifice. "With *tapasya* gain victory over thyself," says the Rigveda. Again :—"Be strong in supreme light!" "Keep thy mind pure." "Sacrifice is the centre of the Universe."

There are different standpoints of approach to the Vedas. The first is the standpoint of the average Hindu. "I believe in the Vedas," he says. But ask him what the Vedas are and what they speak of : he is silent ! How many of the Hindus have even a copy of the Vedas in their homes ? The mere believing attitude will not appeal to the modern mind. Belief must justify itself at the bar of modern consciousness. Belief must grow into knowledge and action.

The second is the standpoint of the Critic. He studies Vedic language. He studies some philological aspects of the Vedas, some historical aspects of the Vedic age. Are these enough ? You may translate Euclid's geometry carefully, word for word, without knowing the spirit of it. And there are Western and Eastern critics who with all their philological and historical scholarship regard the Vedas as no better than the 'babbling of an infant race." Such critics, I humbly submit, are not in tune with the Spirit of the Vedas.

As a reaction against this, there is the third standpoint. It is the standpoint of the Symbolist. I believe there are symbols in the world's sacred scriptures. But mere symbolic interpretation cut off from restraints of philological, philosophical and historical criticism, is apt to become arbitrary, fanciful.

There is the spiritual standpoint. True spirituality is inclusive. It does not reject the sanctions of scholarship nor the claims of reasoned criticism and philosophy. The spiritual standpoint looks into the Vedas with free and impartial eyes. There are important conditions which must be satisfied before a spiritual standpoint may be secured. Of these I may speak some other day. Let me say only this to-day that these conditions include purity of mind and heart.

If we sit to a study of the Vedas with mixed motives, desiring to support this party or confute that creed, we may not hope to see the Vedic wisdom in its beauty. We need to be detached and dispassionate in our studies of the Vedas.

They are, I humbly submit, the Documents of Awakened Souls, of Initiates, of the Great Ones who had direct knowledge of the Invisible world. And still in these ancient Records of the Rishis may be heard voices for the help and healing of a broken, bleeding humanity if only we would hear them with awakened ears. India needs a Vedic Institute bringing together at least a dozen men equipped with great scholarship, true to the ideal of *brahmacharya*, and rich in spiritual perceptions, to devote themselves to the study of the Vedas and their message to the world. It is a message with which are bound up, I believe, the deepest thought and life of Humanity.

GOSPEL ETHICS.

(By Mahesh Chandra Ghosh.)

HERE and there we find good moral precepts in the Gospels. But the general level of Biblical morality is very low. Morality is valued not for its intrinsic worth but for what is supposed to be its commercial success. Gospel morality is an affair of rewards and punishments.

Let us illustrate this remark by quoting passages from the Gospels.

(1)

Jesus says :—

"Take heed that you do not give your alms before men to be seen of men ; otherwise you have no *reward* of your Father which is in heaven." Matthew VI. 1.

(2)

"……That thine alms may be in secret ; and Thy Father which seeth in secret himself shall *reward* thee openly." Matthew VI. 4.

(3)

"But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall*r eward* thee openly." Matthew VI. 6.

(4)

"When thou fastest, anoint thy head and wash thy face.....and thy Father.....shall *reward* thee openly." Matthrw VI. 17—18.

(5)

"And whosoever shall give to drink unto one of these little ones a cup of cold water.....he shall in no way lose his *reward.*" Matthew X. 42.

(6)

"Whosoever shall give you a cup of water to drink in my name... Verily I say unto you, he shall not lose his *reward.*" Matthew IX. 41.

(7)

"But love your enemies and do them good and lend, hoping for nothing again and your *reward* shall be great." Luke VI. 35.

(6)

"He that received a prophet in the name of a prophet shall recieve a prophet's *reward.*"

(10)

"He that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's *reward.*' Matthew X. 41.

(11)

The disciples of Jesus were persecuted and Jesus says that they will be rewarded hereafter. His language is :—

"Rejoice and be exceedingly glad; for great is your *reward* in heaven." Matthew V. 12.

(12)

The same idea is put in a stronger form in Luke :—

"Rejoice ye in that day and leap for joy; for behold your *reward* is great in heaven." Luke VI. 23.

In all these passages we find that the practice of moral virtues is based upon '*rewards.*'

The following passages also inculcate the same thing :—

(13)

"When thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the day of the resurrection of the just." Luke XIV. 13, 14.

Jesus had a peculiar theory of recompense. If you receive reward here, here ends the matter and you cannot expect any reward hereafter, Recompense here will disqualify you for recompense there. So take care not to be recompensed here. Then great will be the recompense hereafter.

(14)

Even in Matthew's 'Sermon on the Mount' and Luke's 'Sermon on the Plain' the idea of reward is prominent.

"Blessed be ye poor; for yours is the kingdom of God." Luke VI. 20.

The followers of Jesus were poor men and in the above verse we see how he consoles them. The reward of poverty is the kingdom of God.

(15)

When after the death of Jesus, rich men joined the community, it became necessary to modify the above vesse and it was transformed thus :—

"Blessed are the poor *in spirit,* for theirs is the kingdom of heaven." Matthew V. 3.

If a man be rich, he may, *in spirit,* consider himself to be one of the poor and may remain unattached to his riches. In that case he too will enter the kingdom of heaven.

(16)

"Blessed are they that mourn; for they shall be comforted." Matthew V. 9.

It is a consolatory precept. Future comfort is the reward of the mourners.

(17(

"Blessed are the meek, for they shall inherit the earth." Matthew V. 5.

When the kingdom of Jesus will be established, the meek will inherit the earth. Thus will they be rewarded.

(18)

"Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now; for ye shall laugh..... Woe unto ye that are full! for ye shall hunger. Woe unto ye that laugh now! for ye shall mourn and weep." Luke VI. 21, 25.

Hunger and weeping are the lot of the poor. But they shall be happy hereafter; they and they only shall be filled and laugh. Those who are rich here, have already received their consolation and cannot therefore expect any reward hereafter.

Matthew spiritualised Luke's earthly hunger and put the following into the mouth of Jesus :—

"Blessed are they who do hunger and thirst after righteouness, for they shall be filled." Matthew V. 6.

This idea is highly spiritual.

(19)

"Blessed are they which are persecuted for 'righteousness' sake; for theirs is the kingdom of heaven." Matthew. V. 10.

Here also we find the doctrine of reward.

(20)

"Give and it shall be given unto you." Luke VI. 38.

(21)

"Forgive and ye shall be forgiven" Luke VI. 37.

Were there no giving-back or forgiving in heaven, would that be a reason for our not giving and forgiving?

(22)

Peter, on whom Jesus wished to build his church, forsook all and followed Jesus. But he was not satisfied. It was not enough for him that he forsook what he considered to be evil ways and followed what he considered to be the truth. He wanted a reward for following the truth and asked Jesus what that reward would be. Jesus did not say that he (Peter) followed the truth and therefore was already blessed; but gave out a hope of a future reward both *Worldly* and *'Other-worldly.'* We quote his words from the Bible:—

"Jesus answered and said:—Verily I say unto you, there is no man that left house or brethren or sisters, or father or mother or wife, or children or lands for my sake and gospels' but he shall receive

an hundredfold now in this time, houses and brethren and sisters and mothers and children and loads with persecutions (*i. e.*, not without persecutions,) and in the world to come eternal life. But many that are first shall be last and the last first " Mark, X. 29-31.

Jesus promised that they would be amply rewarded on this earth and in the present time when his kingdom would be established and would also be rewarded in the next world. Those who occupied the last place in this world would occupy the foremost place in that world.

(23)

In Luke also (XVIII. 29-30) we find the same idea :—

" There is no man that hath left house or parents or brethren or wife or children for the kingdom of God's sake, who shall not receive manifold more in the present time and in the world to come life everlasting."

(24)

In another place Jesus describes what their reward will be in his kingdom. He says :—

" Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father has appointed unto me ; That ye shall eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel " Luke XXII. 28-30.

Thus we see that ' reward ' occupies a prominent place in the Gospel morality.

Avoidance of punishment is, according to Jesus, a correlative spring of action. We are to do good or not to do evil, for otherwise we shall be punished. Here are some of the examples :—

(1)

" Agree with thine adversary quickly, whiles thou are in the way with him ; lest at any time the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison." Matthew V. 25.

A man should be reconciled to his adversary. But why ? Not because love and fellow-feeling are good in themselves but because otherwise he might be punished.

(2)

" Whosoever is angry with his brother without a cause shall be in danger of the judgment." Matthew V. 22.

A man should not be angry. But why? Not because anger degrades a man but because the angry man will be punished.

(3)

"Whosoever shall say to his brother 'Raca' shall be in danger of the council." Matthew V. 22.

(4)

"Whosoever shall say "Thou fool" shall be in danger of hell-fire." Matthew V. 22.

In these two precepts also we find that an evil course is to be avoided not because evil is evil in itself and is therefore to be avoided, but because the evil-doer will be punished by the council and thrown into hell-fire.

(5)

"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged and with what measure ye mete, it shall be meaursed unto you again." Matthew VII. 1—2.

Fear of retribution is a deterrent principle here. The same idea occurs also in the following precept.

(6)

"Condemn not and ye shall not be condemned." Luke VI. 37.

It is useless multiplying examples. The whole of the Bible is permeated by this idea of reward and punishment. What is called *Dharma* in Indian Philosophy is also a religion of reward and punishment; but it is meant only for those who are on a lower level and have no higher ideal. *Dharma* leads to heaven but not to *Moksha* (salvation). Those who have risen to a higher level have condemned it in unequivocal terms. In the Mahabharata we find the following verse :—

(*a*)

धर्म्मवाणिज्यको हीनो जघन्यो धर्म्मवादिनाम् ।
न धर्म्म फलमाप्नोति यो धर्म्मं दोग्धुमिच्छति ॥

Dharma-vaniyyako hino jaghanyo dharma vadinam,
Na dharma-phalamapnoti yo dharmam dogdhumicchati.

"Among the professors of virtue, the vilest and most despicable is he who is a '*virtue-merchant.*' Results of virtue will never accrue to him who wishes to milk the '*virtue-cow.*' Vana-Parva XXXI. 5.

Those who perform duties for the sake of rewards are really

traders ; their object is some reward or avoidance of some punishment. There is no difference between these men and those who are engaged in trade and commerce. These men look upon virtue as a cow and wish to milk it. But if they so desire, they will never get any milk from the 'virtue-cow.' Such men have been called the vilest and most despicable.

(*b*)

In another passage (Shantiparva. 123) we find the following passage :—

अपध्यान-मलो धर्म्मः ।

Apadyana malo dharmah.

"The stain of religion is the hankering after fruits."

(*c*)

In two places we find the following passage :

कृपणाः फलहेतवः ।

Kripanah phatahetavah. Santi-Parva. 265. 7 ; Gita ii. 49.

It means—"Those who want fruits of religion are objects of pity."

(*d*)

The following verse is from the Gita (ii. 47).

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

Karmanye vadhikaraste ma phaloshu Kadachana
Ma karma, hala heturbhur ma te sange' stvakarmani.

"You have a right to work only but not to fruit ; let not the fruit of action be thy motive and be not inclined to 'in-action.'"

This idea is quite foreign to the spirit of the Bible.

Biblical morality is purely mercantile ; it is a System of Barter—an '*Art of trafficking*' (emporike techne. Enthyphro. 14) to borrow the fine phrase of Plato who uses it to condemn the religion of 'give and take.' This sort of morality has, however, merits of its own. All men are not on the same level of spirituality and the highest form of morality will never satisfy those who are on a lower level or have been trained to remain so. These men will appreciate the precepts of Jesus.

They will follow the path of morality but they want an assurance of a bribe and Jesus has offered it.

THE CANONS OF TAXATION.

(By Indra Vidyalankara).

WE propose, in this short article, to discuss the canons of taxation which were observed by the Governments in Ancient India. We admit beforehand that the principles of public finance as laid down in Dharma Sutras and Smritis were not necessarily followed in their entirety; but they were at least the guiding elements in the administration of public finance. There did exist such regulations and rules as put a check on the arbitrary and extravagant hands of the state.

Kalidas the greatest of the Indian poets says: "just as sun takes the moisture from the earth to give it back a thousandfold, so the king gathers taxes from the people only to provide for their welfare. ?

प्रजानामेवभूत्यर्थं स ताभ्यो बलिमग्रहीत् ।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः ॥

The right of the ruler to take a share of the income of the subjects and to levy imposts of various kinds on different forms of wealth produced by the people, has always been recognised in India. A good ruler was expected to levy moderate taxes so that they might not press heavily upon his subjects. The ancient law-givers lay down what share the king may take and the duty which the people owe to him to pay the taxes. Thus we read in Apastamba "धर्म्यं शुल्कं सदा हरेत्" that is, the king should take taxes which are established by law. Vashishta, another law-giver, admonishes the king in this manner "let him not take property for his own use from (the inhabitants of) his realm."

Modern Political Economy owes its canons of taxation to Adam Smith—the world-renowned author of 'The Wealth of Nations.' It was he who first laid down

the principles of equity, faculty or ability or benefit derived and equality of sacrifice. It is an undisputed fact that seldom in the history of mankind the people have voluntarily contributed to the expenses of the state. The taxation has ever been, and will ever be, a vexatious thing to those on whom it is imposed. Nobody wishes to part with a single penny unless he is compelled by the authorities of the state or circumstances of the society in which he lives. Bastable in his famous book 'Public Finance' has defined tax as "a compulsory contribution of the wealth of a person or body of persons for services rendered by the public powers." The state determines how much it will require for its annual expenditure and distributes the amount among various forms of taxation. An attempt is of course made to make every individual's contribution proportionate to his ability to pay, and to make the sacrifice of the subjects equal. In the present advanced structure of society it is simply intolerable that taxes may be imposed on the subject as despotically and arbitrarily as they were done during the times of Charles I and James II in England. It is only in the midst of wars, when a national calamity falls upon the country, that supertaxes or extra taxes are justified. Though the Science of Finance is a recent growth, yet it has come to wield an immense power and influence on the formation of annual budgets of all civilised nations in the world. This is an age when not a single farthing is to be exacted from the public without stating its ultimate utility in the administration of the country.

The writer does not mean that the Science of Finance, with all its ramifications—as understood in the modern sense of the term—was present in Ancient India also. All that he wishes to lay stress upon, is that public revenues were gathered with due regard to the circumstances

in which the subjects had to live. If rains did not condescend to come down on the earth the people were relieved of certain imposts as they could not pay them. Some times collection of taxes was deferred to better and more prosperous times when the subjects could be able to pay them without any considerable sacrifice or trouble. The land revenue is perhaps the oldest institution of taxation which is to be found in any state of antiquity. We can form some idea about how things existed in good old times by the following quotations from various law-givers in India. Thus writes Manu :—

पञ्चाशद्भाग आदेयो राज्ञा पशुहिरण्ययोः ।
धान्यानामष्टमो भागः षष्ठो द्वादश एव वा ॥

But Goutama holds that the king should get only one-tenth of land-products. While Vishnu approves only of one-sixth, and at the same time he is of opinion that the king should have one-tenth of the manufactured goods also. But Mahabharata gives a detailed method as to how the expenditure of the state is to be met with. We read in Shanti Parva :—

आददीत बलिञ्चापि प्रजाभ्यः कुरुनन्दन ।
स षड्भागमपि प्राज्ञः तासामेवाभिगुप्तये ॥ २५ ॥
दशधर्मगतेभ्यो यद्वसु बहुल्यमेव वा ।
तदाददीत सहसा पौराणां रक्षणाय वै ॥ २६ ॥
आकरे लवणे शुल्के तटे नागबले तथा ।
न्यसेदमात्यान्नृपतिः स्वास्तान् पुरुषाहितान् ॥ २७ ॥
(शान्ति० अ० ६६)

"A King should take voluntary contributions (बलि) as well as one-sixth part of the products of his subjects to protect them. He may appoint collectors to gather taxes from mines, salt, roads, ships and elephants." That the word *abhigupti* (अभिगुप्ति) has been repeated as *rakshana* (रक्षण) is a fact which indicates that the primary

consideration in levying taxes was not the king's personal gratification but the welfare of the people. At another place Mahabharata (शान्तिपर्व 61 श्लो. 13) maintains. " That avaricious king who through folly oppresses his subjects by levying taxes not mentioned in the shastras brings ruin upon himself." Mahabharata's own theory of taxation is that the king should act in such a way in collecting his revenues that his subjects should not feel the pressure of want. The similies used in this connection, in the great Epic, are so interesting and attractive that we cannot resist the temptation of quoting them at length to show the curious reader the original beauty of the tsxt :—

वत्सोपम्येन दोग्धव्यं राष्ट्रमक्षीणबुद्धिना ।
भूतो वत्सो जातबालः पीडां वहति भारत ॥ २० ॥
न कर्म कुरुते वत्सो भृशं दुग्धो युधिष्ठिर ।
राष्ट्रमप्यतिदुग्धं हि न कर्म कुरुते महत् ॥ २१ ॥
पौरजानपदान् सर्वान् संश्रियोयाश्रितांस्तथा ।
यथाशक्त्यनुकम्पेन सर्वान् स्वल्पधनान्यपि ॥ २४ ॥
(शान्ति० अ० ८७)

" The state should be regarded as a milch cow. She should never be overmilked. Being overmilked she ceazes to give milk. So a Rashtra ought not to be oppressed by heavy taxation, otherwise it will refuse to function in the proper manner. All citizens of the state, therefore, should be taxed with as much leniency as possible." Indeed the people are like the hen who lays golden eggs. The moment you, out of greediness and avariciousness, kill her to get more golden eggs, she refuses to give them for good. It is for this very reason that Manu advises that a king should levy *alpalpa* (अल्पाल्प) taxation on his subjects. Mahabharata holds that even in the time of wars the ruler should not impose new taxes, but should raise war-loans or public debts which should

be paid up to the creditors later on. Thus he should approach his people to get loans in the war-time :—

अस्यामापदि घोरायां सम्प्राप्ते दारुणे भये ।
परित्राणाय भवतां प्रार्थयिष्ये धनानि वः ॥ २९ ॥
प्रतिदास्ये च भवतः सर्वं चाहं भयक्षये ।
नार्यः प्रतिदास्यन्ति यद्धरेयुः यत दिनः ॥ ३० ॥ (शान्ति० अ० ८७)

The same method is upheld by Shukracharya also. He says in his book Shukraniti (ch. 4. 11.)

धनिकेभ्यो भृतिं दत्वा स्वापत्तौ तद्धनं हरेत् ।
राजा स्वापत्समुत्तीर्णः तत्सर्वं दद्यात्तवृद्धिकम् ॥

That king in times of national calamity should take loans from the people and when the calamity is over, he should give them back their money with interest (वृद्धि).

It is interesting to find that Sukra also condemns over-taxation unreservedly and establishes the laws of taxation with following similies :

सर्वतः फलभुग्भूत्वा दासवत् स्यात्तु रक्षणे ॥ १३० ॥ (ch. n.)
हरेच्च कर्षकाद्भागं यथा नष्टो भवेन्न सः ।
मालाकार एव ग्राह्यो भागो नाङ्गारकारवत् ॥ ११३ ॥ (ch. n.)

The purport of the above in plain English is : That a king should regard his state as a garden. He should water and nourish plants there and get their fruits in abundance. He should not, by burning, turn them into ashes, as they will bring him nothing but heaps of wasted products. Really a king is a slave of his subjects. He gets wages from them in order he may be able to protect them from enemies and invaders.

A plant nourished again and again bears flowers and fruits again and again, but another annihilated once for all sweeps itself off for ever, never to smile again with its rich and splendid gifts. Similarly a king who imprudently exacts exorbitant taxes deprives himself of his future revenues and thus leads his realm to a sudden and

cataclysmic collapse—a collapse which brings havoc and misery on the poor people in its train.

Towards the end, we may mention the name of Chanakya whose subtle and penetrating statesmanship is now recognised even by Western Scholars. We are not concerned here with the perfect system of Public Finance which he has planned in his Arathashastra but we should like to point out the humanitarian aspect of the laws and canons which he devised with regard to the establishment of taxation. Thus he writes:—(Bk. II ch 6.) " When an officer realizes double the usual amount of revenues he drinks the life-blood of the people. The king should prevent such exaction." Under weak governments royal officials often enriched themselves at the expense of both the state and the people. The love of luxury and ostentation often prompted them to fill their pockets by despoiling the subjects through dirty and underhand means. It was to check these corruptions that Kautalya has used such strong language in the chapter on Public Finance.

It is clear that the canons on which the tax-system was based, were sound and reasonable. To use the language of modern economics ability and least sacrifice were the guiding principles of the framers of the financial regulations of ancient times. Public welfare was the chief if not the only idea which actuated the Indian rulers to collect various forms of revenues from the people. Consequently excessive imposts were unknown in ancient India. The governors and the governed quietly supported each other in following a righteous and wise policy with which both the imposition and the realization of taxes became incredibly unembarassing and convenient.

A PEEP INTO THE PURANAS.

III

REVERED PANDITJI,

I object to the worship of Pauranic idols partially because the deities they represent are, without an exception, morally degenerate. Instead of holding up before the devotee, as every idea of God should, an ideal of virtue and piety, constant meditation on them, unless repetition has reduced it to an unconscious mechanical process, is sure to induce moral depravity in the ethical notions, and perchance also practice, of the votary. I have illustrated this tendency by the example of Vallabhite Gurus, some of whom have earned well-deserved notoriety by being convicted in open law courts. My study of the Puranas has convinced me that responsible for the moral fall of the worshipper is not at any rate his ignorance. I have sincere praise for the candid honesty of the authors of the Puranas, some of whom may be deemed to have been the original devisers of this perverse theological system. They state in so many words that they aim at no better results. Their anticipations are only perfectly justified by the consequences.

The Padma Purana devotes several chapters to a vivid delineation of what to some may perhaps be a delectabe state to which the devout worshippers of Krishna are said ultimately to attain. The picture of Radhaloka may excite the passion of persons who are otherwise quite insensible to the attraction of religion.

The conversion of Narada into Naradi and of Arjuna into Arjuni followed by the enjoyment of an evidently sensual delight which, a moment later, sends the reconverted Arjuna into a sense of shame so that he can not see Krishna, the author of the delight, in the face, is something which will induce in a man with the least idea of sexual purity an instantaneous feeling of vehement revolt (Padma Purana Patal Khanda LXXIV.)*

---

* श्रीमत्या राधिकादेव्या वामभागे ससंभ्रमम् । १८७
आराधयत्या ताम्बूलमर्पयन्त्या शुचिस्मितम् ।
समालोक्यार्जुनी याऽसौ मदनावेशविह्वला ।
ततस्तां च तथा ज्ञात्वा हृषीकेशोऽपि सर्ववित् ।

The fate of rishis who spend their lives meditating on the—shall I say frolics or revels ?—of the Braj babe is no less repulsive to one who would like to rise above the region of sensuous pleasure. (Padma Purana Patal Khanda LXXII.)*

In the Bhavishya Purana, the method of worship of various deities is given in detail, at the end of which is mentioned the fruit of the process at which the worshipper is taught to aim. Brahmanda Parva I chapter XIX opens with the adoration of *Ganesha*. Having described how the image of the deity beginning with *Ga* is to be constructed, and how *a Homa* of sesame and barley is to be performed it is stated that after the completion of the ritual, a highly beautiful maid will follow the votary. (Bhavishya Purana, Brahmanda Parva I chapter XXIX.)† In the next chapter the same god Ganapati, propitiated a little differently, is said to bless the worshipper by placing under his control a prostitute. (Ibid ch. XXX)‡ Adoration in a naked state in the fourth night of the dark half month is alleged to make him the beloved of women (Ibid chap. 30)

तस्याः पाणिं गृहीत्वैव सर्वक्रीडावनान्तरे । १८८
यथा कामरुहो रेमे महायोगेश्वरो विभुः । १९०
जलस्यान्तरमाप्ताऽसौ पुनर्ऽर्जुनतां गतः ।
उत्तस्थौ यत्र देवेशः श्रीमद्वैकुण्ठनायकः । १९३
दृष्ट्वा तमर्जुनं कृष्णो विषण्णं भग्नमानसम् ।
मायया पाणिना स्पृष्ट्वा प्रकृतं विदधे पुनः । १९४

* आसीदुग्रतपा नाम मुनिरेको दृढव्रतः ॥१॥
साग्निको ह्यग्निभक्षश्च चचारात्यद्भुतं तपः ।
जजाप परमं जाप्यं मन्त्रं पंचदशाक्षरम् ॥२॥
काममन्त्रेण पुटितं कामं कामवरप्रदात् ।
कृष्णायेति पदं स्वाहा सहितं सिद्धिदं परम् ॥३॥
एवं ध्यानपरः कल्पशतान्ते देहमुत्सृजन् ॥५॥
सुनन्दनाम गोपस्य कन्याऽभूत्स मुनिः ।
सुनन्देति समाख्याता या वीणां बिभ्रति करे ॥६॥

† तिलयवहोमेन सर्वे जनपदा वश्या भवन्ति ।
अतिरूपवती कन्या गच्छन्तमनुगच्छति ॥२०॥

‡ वेतकरवीरगुघ्रपर्वमात्रं गणपतिं कारयेत् ।
दधिघृतक्षीरहरिद्रामिश्रेणाष्टसहस्रं जुहुयाद्वेश्यां वशमानयेत ॥

The potent *Mantra* to be recited during such performances runs —— Om Gam Gim Gum Gam Gaim Gaum Gaha Svaha...(Ibid ch. III.)*

One thing that raises the authors of the Puranas above the common run of religious apostles is that they make provision in their system for the most miserably fallen and morally low. Even declared prostitutes find room in their most magnanimously solicitous hearts. To elevate them, they propose not to wean them from their profession, but to make them devoted in the service they can do in the very exercise of it. Bhavishya Purana Uttara Parva IV chapter CXI traces the origin of prostitutes to a war between gods and demons. The wives of those killed in battle are left widows. They are advised to take to the trade of fallen women, and thus minister to the necessities of kings and highly learned Brahamans. (V 23) The prostitute is further advised to perform on a particular day on which the stars in the firmament are in a particular combination, a ritual, specially suited to her taste and trade. The deity to be served thereby is *Kama*, to whom the various organs of the body of the devoted adorer are one by one to be offered. The organs enumerated need not be repeated here. (33-35) The ritual ends with the sexual propitiation of a Brahamana learned in the Puranas. The process, it is enjoined, should be carried on in rsspect of other Brahmanas also at the instance of the one with whom the closing portion of the service began. Sunday is said to be specially auspicious for such sacred religious exercises (44-57).

---

* गन्धपुष्पं धूपार्चितं वृत्वा कृष्णचतुर्थ्यां नग्नो भूत्वाभ्यर्चयेत् ।
सप्तवाराज्ञपन्नित्यं नारीणां सुभगो भवति ॥

† ॐ गां गीं गूं गैं गौं गः स्वाहा ।

‡ एवं संपूज्य गोविन्दमनंगात्मकमीश्वरम ।
गंधैर्मालयैस्तथा धूपैर्नैवद्यैश्चैव भामिनी ॥४१॥
अत्र चाहूय धर्मज्ञं ब्राह्मणं वेदपारगम ।
अभ्यंगाव्ययवं पूज्यं गन्धपुष्पादिभिस्तथा ॥४२॥
इत्यर्थकामदेवोऽयमिति चित्तेऽवधार्य च ॥४४॥
यद्यदिच्छति विप्रेन्द्रस्तत्तत् कुर्याद्विलासिनी ।
सर्वभावेन चात्मानं समर्पयेत् स्मितभाषिणी ॥४५॥
एवमादित्यवारेण सदा तद् व्रतमाचरेत् ।

I have hitherto emphasised strongly only one phase of Pauranic theology, *viz.*, that of moral perversity of the character of the gods and of the processes by which they are sought to be worshipped and appeased. It puzzels me to think how a man of your intelligence and moral calibre can take up the cause of such obscene books. A literature which devotes whole chapters to descriptions full of such inordinately prurient suggestions should not at any rate be praised indiscriminately before the masses. When a leader of your moral eminence professes to be desirous of deriving solace at death from a mere presence of these books beside your head, the commonalty are led to consider them to be possibly treasures of esoteric wisdom which will bestow inconceivable spiritual beatitude. I wish you had an inkling of the mischief that is unconsciously done by your gratuitous laudation of what on the face of it is severely condemnable. I may perhaps be mistaken. Then, Panditji, you will do the work of a *Guru* by explaining to me the inner import of these (to me) tales fit only—shall I say for where?

And yet I have to ask a few things more. What is your opinion, Panditji, of the expiatory processes mentioned profusely in the Puranas? Are the fruits promised simply allurements to performance of rituals or are they meant to be in physical reality realised? The *Radhastami Vrata* for instance is alleged to redeem sins like the killing of a cow, theft, the murder of a Brahmana, abduction of another's wife, adultery with the wife of a *Guru*, treachery, and murder of a woman. (Padma Purana Brahamanda Kanda VII 12—23).* If this redemptive process be meant to be virtually true, it appears to me to be an indirect incitement to heinous immoralities. If simply temptation to a ritual, the mark aimed at is clearly over-

---

ततः प्रभृति योऽयोऽपि रत्यर्थं गृहमागतः ।
एवमेकं द्विजं शान्तं पुराणज्ञं विचक्षणम् ।
स सम्यक् सूर्यवारेण समं पूज्यो यथेच्छया ॥५५॥
तमर्चयेत् च सदा अपरं वा तदाज्ञया ॥५६॥

* गोघातजनितं पापं स्तेयजं ब्रह्मघातजम् ।
परस्त्रीहरणाद्यैव तथा च गुरुतल्पजम् ॥२२॥
विश्वासघातजं चैव स्त्रीहत्याजनितं तथा ।
एतानि नाशयत्याशु कृता या चाष्टमी नृणाम् ॥२३॥

shot. A bare recital of the boon held out as a result of diligent devotion may be expected to warp the mind of the votary. No decent man would like to buy such blessings—if blessings they be—at so small a cost. Exaggerated promises of the potency of even the smallest steps in rituals abound in every Purana. The authors take special pleasure in the repetition of names of nauseating sins. Are the writers carried beyond all sense of proportion by an excessive anxiety for the ultimate happiness of devotees whom they intend by such benedictions to inveigle into what to them perhaps seems extreme virtue?

The authors of the Puranas are fond of extermes. They never think of the necessity of atoning for small ordinary faults. The sins they condone on the performance of even a petty rite should be serious. To be qualified to be a fit enjoyer of the fruit of even the smallest item of Pauranic ceremonials one has to be an incorrigible sinner. Redemption of smaller vices would detract from the expiatory value of the ceremonial. The performer may gain by these practices or not, the prescribers are satisfied that their bid of redemption is not low. Are these reflections on the potency of Pauranic performances not legitimate? Kindly give them a moment's consideration and either refute them or recognise their validity.

IV.

Revered Panditji,

This, at present, is to be my last letteer. By my denunciation of the Puranas I do not mean to suggest that there are no morally unobjectionable passages in them. Some of the verses are a repetition of the injunctions of Smritis and even of the Vedas. A number of these have been reproduced verbatim from the Shastras where they originally occur. The precautions to be taken before marriage prescribed in the Bhavishya Purana (Br. P. I. Chap. V. 30) are for instance the same as given in Manu Smriti. The author of the Purana is however anxious not to be simply a phonogragh of his predecessors. While Manu is content with describing superficial physiognomy of the desirable bride, the author of the Purana will not stop short of examining hidden parts of her body and there arbitrarily

connecting particular fortunes with particular shapes. (31).* The description is disgusting. Were it based on scientific research, there may have been justification for what otherwise sounds indecent nonsense. The terms appear to have been borrowed from practised brothel-mongers.

While one who is morally touchy will not stand this nauseating slang, an intellectually judicious reader would be tired of the fabulous impossibilities which the authors of the Puranas treat as every day occurrences. What construction can for instance be put on births of *rishis* from unions of men and animals ? The cross-breeding is not conscious but a result of the human parent's inability to curb passion. And such moral weaklings are dubbed seers and saints ! These latter naturally go the way of the gods, whose worship has exalted them above ordinary human beings. For bearing Mandhata no mother is needed. The father as he drinks of the conceptive potion, has the burden of motherhood thrown on him. What organism of his does duty as womb is not stated. (Vishnu Puran Amsh IV chap. II 48/61.)†

Very few, if any, remarkable beings are related as having come to life in the ordinary course of nature. If even the working of nature were not disturbed, wherein would lie the miracle-working power of the heroes of the Puran-writer ? To Vashishtha being the son of a courtesan no sensible being will object. The story, if correct, would be an example of even low-born persons attaining to moral and intellectual eminence by dint of personal exertion. Shuka being born, according to some, of a she-parrot, according to others of pieces of stick, which in a moment of passion Vyasa incidentally made pregnant with his offspring, a Rishyashringa coming to birth of a she-deer, etc., etc., are events to which no sensible man will ever give credence. Bhavishya Purana Br. P. I. XVII 22-23.‡

---

* अरोमको भगो यस्याः समः सुश्लिष्टसंस्थितः ।
अपि नीचकुलोत्पन्ना राजपत्नी भवत्यसौ ॥
अश्वत्थपत्रसदृशः कूर्मपृष्ठोन्नतस्तथा ।
शशिबिम्बनिभश्चापि तथैव कलशाकृतिः ।
भगः शस्ततमः स्त्रीणां रतिसौभाग्यवर्धनः ॥

† गर्भश्च युवनाश्वस्योदरेऽभवत् क्रमेण च ववृधे ।

‡ शुक्याः शुकः कणादाख्यस्तथोलूक्याः सुतोऽभवत् ।
मृगीजोऽथर्ष्यशृङ्गोऽपि वशिष्ठो गणिकात्मजः ॥

History and geography of the Puranas is merely nursery fable. If research scholars of grit and antiquarian ingenuity were to work on them, it is possible some facts of ancient history, to-day enshrouded in ignorance and mystery may come to light. Antiquarian industry is no doubt needed, though the task to be undertaken is evidently uphill. It will be most difficult to sift myth of the Puranas from fact. Yet it is worth while attempting it. If the Sanatana Dharma Conference which resolved at LAHORE to devote part of its energies to Purana studies were to instruct its scholars to adopt some such line of procedure as hinted at above, it would immortalise itself and the committee it would appoint. The generations that are to come would then be relieved of the necessity of regarding the Puranas as their scriptures and have scientific history instead of myths presented to them for study as regards the heroes of our community. I understand, in an interview subsequent to the conference you admitted there have been interpolations in the Puranas. This, however, is a general statement. Perhaps all the tales to which I have made reference in my letters may be dismissed by you as recent accretions. If you were to make this definite answer, I should bless my labour in addressing you. Then we may take up other myths. To point out exactly what matter is to be regarded as extraneous to the essential themes of the Puranas, much research work, I am sure, shall have to be done. No Sanatana Dharma Sabha in its present temper will ever do justice to the task. Pandit Nekiram Sharma who professes to be a Sanatandharmist of the purest die expressed himself in some such vein in the columns of the Urdu *Bandemataram*. In the interest of truth and morality the undue fondness and affection which the Sanatanists evince for the Puranas has to be given up. Leaders of your intellectual and moral eminence should take the lead, in order that the position of the Vedas and books that follow them which are truly shastras should, by being divested of this inconsistent appendage, be vindicated.

My love for the Puranas as part of our literary heritage is second to that of none else. It is not without a wrench that I prepare myself to part with such a voluminous portion of Sanskrit literature. As, however, I picture to myself how a continuous study of the trash contained in a great part of them has not only atrophied the mental

capabilities of my community but by dint of the absolutely immoral ideas with which a large portion of these books is instinct, they have brought about our moral degeneracy, I feel the place of a great part of them is with heaps we are fortunately without. Ravana was as much our ancestor as Rama, and yet as a part of our veneration for Rama, we have imposed on ourselves that other heartless duty *viz.* that of yearly desecrating the memory of the King of Lanka. Even so should the masses be taught to treat that portion of our literature which has made us morally lax, mentally imbecile, and politically mere dotards. The chosen among us may read it and sift out of it truth as grain out of husks. Episodes of ancient Indian history may, I believe, be constructed by the aid of these Puranas, and gaps filled up in our chronicles which to-day appear as if they were testimonies of our non-existence for centuries. This, however, can be done only if the orthodox cease to revere these books and wish to have them deposited beside their heads at the time of death.

Let the Puranas be henceforward reserved for research students who may dissect them, distort their present shape, disfigure it, in fact treat them as anything but sacred literature. In the interest of the Vedas, the Brahmanas, the Smritis, in their own interest, the Puranas have to die as scriptures an early death.

It is, Panditji, my love of truth that has spoken in words of fire. I wish the Puranas may be put to the use which is legitimately theirs. Our ancestors appear for some time to have lost all sense of proportion and propriety. They have yet preserved for us history in the midst of heaps of bunkum. Let history be hugged to the heart but let not the malady of writing and speaking only in terms of the incredible be carried an instant longer than it has already persistently remained in our system.

Please excuse me. I have made a long encroachment on your precious time. I should be glad if you could take me into your confidence a little on this subject. It would perhaps be doing you gross injustice to consider your praise of the Puranas a policital manœuver adopted to keep your hold secure on the Sanatanist masses. But how else to explain your adherence to books, a large part

of which is on the face of it a plain negation of everything that should go to make a scripture ?

Panditji, you must be sincere and the reply that you will give, if you ever give one, to my letters will, I fondly hope, set all doubts at rest. What I have hinted at above as possibly your motive in praising the Puranas, is, I feel, an impudent questioning of an uneasy heart. I am sure you will in your magnanimity overlook it. In the heat of my indignation at what I regard as a gross communal wrong, I have not been able to resist it. Policitians do resort to such manœuvers but you, Panditji, are to your admirers more than a mere politician.

CONTEMPORARY THOUGHT REVIEWED.

MIRACLES OF THE BIBLE.

J. T. Sunderland contributes a thoughtful article to *The Modern Review*. He attempts to explain in it the tendency among Christians, and for that matter among enlightened men and women of all religions, to disbelieve in miracles. Even accepting them at their face value, what service do these miracles do to the religion whose cause they profess to advance ? What guarantee is there that the worker of a certain miracle derives his power from God. Sunderland enumerates in this connection a few instances of miracles spoken of in the Bible, and after subjecting the moral character of those responsible for them to a critical examination enquires whether such persons deserve the special favour of God.

It is an assumption to say that he who works miracles must get his power to do so from God. Our friends who make this argument themselves believe both in a devil and in angels. How, then, do they know but that this super-human power through which the

miracle-working is done comes from either the devil or else from some good or bad angel? When Moses and Aaron went before Pharaoh and performed the miracle of turning Aaron's rod into a serpent, hoping thus to influence the monarch to let the children of Israel go, we read that Pharaoh called in his wise men and magicians, and they did exactly the same miracle: they threw down their rods as Aaron had thrown down his, and their rods, too, became every one a serpent. Our theological friends would hardly claim this to have proved that these Egyptian miracle-workers were good and truthful men, to whose religious teachings God gave sanction or endorsement by thus empowering them to work their miracles.

Balaam was not a very good or truthful person, or one on whose utterance it would be safe to put much dependence, though he is represented as uttering one of the most miraculous predictions in the Bible. Both in the Old Testament and in the New we have accounts of miracles wrought by men who are anything but good or truthful. Jesus himself says (Matt., xxiv., 24): "There shall arise false Christs and false prophets, and they shall show great signs and wonders" to deceive men. Again he says (Matt., vii., 22): "Many shall say unto me in that day, Lord Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wondorful works? And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity." The Apocalypse or Book of Revelation, contains many accounts of miracles, some of them very great and startling, wrought by the enemies of God on the earth (Rev., xiii., 13, 14; xvi., 13, 14; x ix., 20) for the express purpose of deceiving men and making them believe falsehood. Thus you see that by the teaching of the Bible itself the power to work miracles does not prove that the one who possesses it is good or truthful, or from God, or is necessarily in any way commissioned or sent or endorsed by God. The miracles may be wrought for the express purpose of making the people believe that he is from God when he is not, and that he is speaking the truth when in fact he is speaking falsehood.

REASONS FOR INCREDULITY.

The following is a resume of the reasons which in the opinion of the writer, influence the mind of a modern

man of scientific temperament not to give credence to miracles :—

I. If miracles have ever happened, in Bible times or any other, why do they not happen to-day? But can any one point to a miracle within our generation which has been established by so carefully guarded scientific tests that there is no room for doubt about it?

II. Another thing which with many persons casts suspicion upon miracles is the fact that, as we look over the history of the world, we find them always seeming to have a sort of affinity for superstitious ages and low states of civilization. Almost invariably in those ages in the history of any people in which civilization and popular intelligence rise highest, we find not only the fewest miracles reported, but the least belief in those which are reported.

III. A third thing that stands in the way of belief in miracles is the fact that the very classes of persons who contend most stoutly for their own miracles usually deny most vehemently the truth of all miracles outside of their own.

This being the case, what wonder if men who, occupying the position simply of scientists and scholars, and not caring to bolster up any, but simply to judge impartially of all alike, conclude that the proofs of miracles of all the religions of the world are equally inadequate? In other words, what wonder if with the Christians they conclude that the proofs of the Mohammedan miracles are inconclusive and with the Mohammedans that the proofs of the Brahman miracles are inconclusive, and with the Brahmans and Mohammedans that the proofs of the Christian miracles are equally inconclusive?

IV. Again, another objection to miracles lies in the fact that the moment we have accepted any of them there seems to be absolutely no place to stop.

V. It is felt by many that to admit miracles is to degrade the character of God. It makes him changeable and arbitrary. His government is no longer a perfect government, conducted according to a wise method and a regular order set in operation in the beginning but it is a government that requires to be interfered with, mended, supplemented from time to time. At best a miracle seems to be a patch. Does God's plan of things need perpetual patching?

VI. Still farther, it seems impossible to reconcile the idea of miracle with belief in the goodness of God. If God's plan of governing the world admits of miracles wherever and whenever he may choose, why is it that he does not work them oftener ? We read in the Bible about God working miracles from time to time for the benefit of this person and that. But why so few ? If he was good, why did he not work them for the benefit of everybody ?

VII. A difficulty in the way of believing in marcles, which is serious, is the famous objection of Hume, that miracles are a contradiction of human experience. Human experience is, that nature's laws are uniform, constant, not subject to suspensions. If we accept the miracles of the Bible or of any past time, it must be upon the testimony of others. Which is the more credible, that human testimony should sometimes err, or that nature at times should forget her uniformity and become irregular ?

WHAT IS HELL ?

The Islamic Review reproduces the following extract from Dean Inge's article " What is Hell " which appeared in *The Daily express*, October 10,1926 :—

The Bishop of Liverpool, at the Church Congress, said that Christians no longer believe, as their grandfathers did, in eternal punishment.

This is obviously true, and it is one of the greatest changes that the teaching of Christianity has ever undergone.....

. . . . .

The change has come about rather rapidly since the middle of the last century. The doctrine that our destiny for all eternity depends on our lives has been, till lately, the corner-stone of Christian ethics. It inspired the grandest of the mediæval hymns, such as the " Dies Iræ " (" O day of wrath "); indeed, the whole civilization of the Middle Ages, on the spiritual side, was built upon the belief in two worlds, present and to eome.

Nor did the Reformation make difference. The same splendid promises, the same appalling threats, resounded from Roman Catholic, Lutheran, Calvinist, and Anglican pulpits.

Now, in the last seventy-five years the tradition of eighteen centuries has been broken. Christianity has been secularized as it never was before; it is becoming a this-worldly religion.

There never has been a time, till our own, when Christianity has been so preached.

What are the causes of the change, which is almost a revolution? I believe there are several causes....

. . . . .

St. Thomas Aquinas, who is regarded as an almost inspired authority in the Roman Church, says: "In order that nothing may be wanting to the felicity of the blessed, a perfect view is granted them of the tortures of the damned."

In those days it may have been good fun to watch a heretic writhing in a slow fire, but we should not enjoy such a spectacle at all; and have we ever met a human being who deserved to be tormented for ever?

The language of the Protestants was quite as cruel. The sermons of Jonathan Edwards, who at once attracted and terrified his own generation, are full of flowers of speech like the following; "You cannot stand before an infuriated tiger; what then will you do when God rushes upon you in His wrath?"

An infuriated tiger is a tame and merciful beast compared with the Father of our Lord Jesus Christ.

This kind of teaching is to us not only unbelievable, but incomprehensible. It was not Christian in its origin; there are similar visions of judgment in the later period of pagan antiquity.

It was encouraged by the morbid vision of monks, which were supposed to be revelations. It was accepted in ages when torture was a common feature of secular justice, and when punishments were usually ferocious.

. . . . .

We are much more sure about the character of God as revealed by Christ, than about anything that be said about the conditions of life after death.

Nevertheless this moral revolt is not the only cause of the change of which I have been speaking. We have to consider the effect of

astronomy and other branches of science, which have shattered the celestial geography of popular religious teaching.

In this place I can only say that when the Church will face this problem honestly, the new knowledge will not be found to have done any injury to faith though undoubtedly some of our picture-books will have to be surrendered.

There are two other causes which have operated in dethroning the old idea of eternal punishment. One is the idea of God as a good-natured Being, who wishes everybody to be happy, and being omnipotent, can make everybody happy.

There is to be no punishment, for punishment is always vindictive, but only remedial treatment which, like surgical operations, may incidentally be painful. All are to be saved at the last, whatever sins they have committed here.

This is the popular teaching now. It really means that the modern man believes in Purgatory (though he would be shocked to hear it), but not in Hell. This is a pleasant doctrine for those who do not take their religion very seriously, but it is certainly not the doctrine of Christ, nor of St. Paul, nor of the Catholic Church.

Some modern writers, like Dean Farrar, have tried to explain away the Greek word *aionios,* which is used in the Gospels of the punishment of the wicked.

It is said that the word means " lasting for an age," not " lasting for ever." This will not do.....

. . . . . .

...We cahnot get rid of " eternal punishment " from the New Testament. Nor can we, in spite of the high authority of Bishop Gore, admit the possibility that the wicked are totally extinguished at death.

Such a doctrine is alien to the Christian philosophy of religion : I cannot agree with those who try to find it in St. Paut. (Italics are ours.—Ed. *I. R.*)

Christianity is a stern creed. Its God is not the " bon dieu " of French sentiment, nor did the word " father " in those days convey the idea of unlimited indulgence and good nature.

Christ said of His Father : " Fear not them that kill the body, and after that have no more that they can do. But I will forewarn

you whom ye shall fear. Fear Him who after He hath killed hath power to cast into hell ; yea, I say unto you, fear Him."

A religion without fear is not Christianity, nor the religion of any part of the New Testament.....(Italics are ours.—Ed. *I.R.*).

The lines italicised by *The Islamic Review* are significant They are a testimony of the Dean's candidness. Where he looks higher than the Bible, he owns it. He neither distorts passages nor fathers on 'Revelation' what is his own conviction.

DEVAS AND DANAVAS.

C. R. K. Charlu, writing to *The Journal of the Bombay Branch of the Royal Asiatic Society*, contends that the *Devas* and *Danavas* spoken of as super-human creatures were in reality as much men as the *Manavas*.

The *manvantaras*, again, are not after all fictitious marks placed upon time but seem to have been carefully noted with an astronomic precision and celebrated from early times on certain fixed days of the year very much like the other national anniversaries. The Manus who were also Prajapatis (*i. e.*, lords of subjects) are stated to have been fourteen in number and the eras denoted after them are each called a *manvantara*. This had its own Devaganas (*i. e.*, ruling bodies,) its Indra (their chief,) the Saptarsis (*i. e.*, the Seven Rsis or Wise Men). The *manutvam* or the position of a Manu devolved upon a person as a result of consecration to the honoured place of a ruler or governor of the community, as in the case of Manu Svarocisa. There were also recognised fourteen Indras, which fact goes to prove that Indra was a class name or title referring to a functionary.

From the Manu Vaivasvata were descended the famous rulers of the so-called Surayavamsa (Solar dynasty.) The popular idea that these kings were descended from the Sun seems to be based upon a confusion between the names Vivasvan as applied to the Sun as one who possesses *vivas*, i. e., *tejas* (light) and also to a son of Aditi, the ancestress of the Devas. Puranic genealogy traces the descent of these kings from the son of Aditya (son of Aditi) Vivasvan and called Vaivasvata Manu. Among the twelve Adityas were Mitra, Savitr, Pusan, and Vivasvan, names which, in course of time, came

to be applied to the Sun along with the term Surya, which was the original expression applied to the Sun. By indifferent application of synonymous expressions the Vaivasvata-vamsa has come to be called the Suryavamsa, though its physical descent from the Sun could not be explained by any means.

Similar is the case with the kings of the so-called "Lunar" race. It should certainly never be possible to establish a physical descent of these kings from the Moon. The Moon was originally called Candra because of the quality of delighting (cand ; Dhp. ahladayati.) But among the sons of Atri, one of the primeval Rsis was a Candra from whom these kings claimed descent. The epithet Candravamsa has thus to be traced to an animate being, the son of a Rsi and not to a heavenly body like the Moon.

From the foregoing paragraphs it could be seen that the Devas were not mere imaginary symbolical beings or phenomena ; that they were a race of people who had their existence on this hard earth, struggled with their kinsmen like the Danavas, the Asuras, and the Raksasas and wrested the lordship of the earth from them assigning them to the position of the Purva-Devas ; and that the so-called "Solar" and "Lunar" dynasties of kings were descended from animate beings but imagined as descendants of the heavenly bodies, the Sun and the Moon. The earlier members of these dynasties like Dasaratha of the Raghu race and Pururavas of the Candra-vamsa, who were lords of men, are stated to have helped the Indra, the lord of the Devas of their time, against his enemies, the Asuras and the Danavas. The kings of the Manavas, like Pururavas, and Yayati, who are said to have belonged to the Krtayuga, had free access to the Deva and the Asura *lokas* (*i.e.*, countries) and even had matrimonial relationship with the Asuras, as between Yayati and the Asura king Vrsaparva's daughter Sarmistha. Yayati drove into Vrsaparva's territory in his own chariot which indicates that their dominions lay very near each other. While on the one hand he had matrimonial relationship with the Asura princess, on the other, he had similar relationship with the Apsaras Visvaci, with whom he visited such pleasure resorts as the Nandanavana, Alaka, the city of Kubera, near the Kailasa and the summit of the Meru mountain, which were all situated near about the Deva territory, if not within it. The Asuras

were not all of the ugly type in physique as the Raksasas are represented to be in literature, for example in the Ramayana. They had among them beauties like Sarmistha who struck Yayati as a beauty unparalleled even among the Devas, Gandharvas and Kinnaras. Astika, the *dauhitra* grandson of Yayati, was already a friend of the Indra when he went to the Svarga in the company of Yayati.

These were but a few of the alliances entered into between the Deva kings and the Manava kings. Though such distinctions as the Deva and the Manava were drawn in later stages, in the earlier stages there was close contact betwen the two races ; while in a still earlier period, at the dawn of their history they had common ancestry and kinship. Though the Asuras and the Devas came from a common progenitor they were not so friendly with each other as the Devas and the Manavas were. The Devas were the ideals of the Manavas and much of the culture and civilization of the latter were shaped after that of the former. Expressions like Deva-Nagari applied to a particular kind of script and Deva-Gandhari applied to a particular musical mode and a number of other expressions associated with Deva are reminiscent of the Deva influence on the Manava culture.

EVILS OF CIVILIZATION.

J. P. Mills writes in *Man in India* :—

Clothes of the West have been thrust upon simple folk everywhere by those whose prudish minds see evil in the body which God made. Nor does it usually require much urging to get them worn, for members of a primitive social group are ever ready to ape the customs of those belonging to a group which they regard as a higher one. The dress of the West, even when new, is probably the most unlovely ever devised by the wit of man ; when it is in rags (as it usually is when worn by a savage) it is horrible beyond words. Worse still, it is utterly unsuitable for hot climates, and has brought with it disease and death. More destructive even than the trader with his stock of cheap finery and unsightly chemises is the would-be reformer who regards as only fit for destruction any custom differing from his own. In many lands have such men ruined primitive races by destroying the old cultures, laboriously built up in generations of experience in

that particular environment, long before those who held them could understand and absorb the new one. It is not always realised by those who have not themselves watched them how deliberate and thorough are the efforts made to sweep away indigenous customs just because they are indigenous, substituting for that variety which is the spice of life a flat uniformity. Needless to say, it is the reformers who settle the customs which are to be adopted, often quite regardless of the particular environment in which they are to be exercised. Dr. Park in his foreword to Maurice T. Price's *Christian Missions and Oriental Civilizatins* leaves no doubt in our minds. He says speaking of the objects of American Protestant Missions, " It is this task of hastening a common culture in which all races and peoples may share that constitutes the real mission of Christian Missions." Or again later in the book (pp. 495-496) " Sociologically speaking, this aim [i. e. the Protestant Missionary's aim] implies, first, producing such disintegration of social organization as dethrones any forces that oppose him or that will not submit to him.....Conflict and disorganization are specifically aimed at, systematically planned for, and persistently and thoroughly worked toward.....". We, anthropologists, know that this is wrong. While it would be far from true to say that all customs of all races are good, yet suddenly to sweep away entire culture of a race is to ruin it. To expect a race to adjust itself immediately to a new social scheme is like trying to turn a tank-fish into a sea-fish by putting it into salt water ; it dies, and so does the savage. The late Dr. Rivers has shown that races deprived of their old interests tend to dwindle and become extinct. It is only in the few islands of the South Seas where the inhabitants have been able to fight off the foreigner with his imported culture that a healthy, numerous population is still to be found.

HINDU COLONY IN JAVA.

Bijanraj Chatterjee, Ph. D., traces in an article appearing in *The Modern Review* the history of Hindu culture in Java. He begins his highly interesting account thus :—

The mention of Java in the Ramayana where Sugriva sends out searching parties in quest of Sita to the four cardinal points, is

well-known. Professor Sylvain Levi would ascribe to this passage a date not later than the first century A. D. Ptolemy, the astronomer of Alexandria who wrote his geography about the middle of the 2nd century A. D., refers to Java as Jabadieu (Yavadvipa)—a name which he himself translates as the island of barley. Thus the Sanscrit name of the island was already known to foreigners. Chinese chronicles metion that about 132 A. D. Tiao Pien (Deva Varman, ?) the king of Ye-tio (Yavadvipa,) sent an embassy to China. The emperor presented to Tiao Pien a seal of gold and a violet ribbon.

The earliest inscriptions hitherto discovered come not from Java but from eastern Borneo. They are not dated, but on palæographical grounds they have been assigned to the fourth century A. D. The script closely resembles that of the early Pallava inscriptions of South India and that of the earliest inscriptions of Champa and Kamboja. The language is tolerably good Sanscrit. The inscriptions tell us of one Ashvavarman, the founder of a noble race. Foremost among his sons was Mulavarman, the lord of kings, who had celebrated a *bahusuvarnaka* sacrifice, for which ceremony stone *yupas* (sacrificial posts) had been prepared by Brahmans. Fragments of these stone posts have been discovered along with the inscription.

The next series of inscriptions tell us of Purnavarman of Western Java. These, too, are not dated, but, on account of their archaic character, have been ascribed to the middle of the 5th century A. D. The script is the same Pallava grantha character as is found in early Borneo and in the Indo-Chinese epigraply of Champa and Camboj. Purnavarman calls himself the lord of the Taruma nagara (near Batavia) and one of the inscriptions refers to the construction of two canals, Chandrabhaga and Gomati. It is to be noted that both the names are those of rivers of North India. On two of the inscriptions the foot-prints of Purnavarman himself are carved and compared with those of Vishnu, while on a third the footmarks of the king's elephant are cut into the stone.

It might have been during the reign of Purnavarman or one of his immediate predecessors that the Chinese pilgrim Fa-hien reached West Java from Ceylon. Fa-hien writes that in this country there were many Brahmans but that the Buddhist religion here was not of

sufficient importance to be worth mentioning. Then he mentions that after a short stay he sailed for Canton (in 413 A. D.) in a merchant vessel which had 200 Hindu traders on board.

Buddhism was probably first preached in Java by Gunavarman, a prince of Kashmir, in 423 A. D. From Java Gunavarman proceeded to China in a ship belonging to a Hindu of the name of Nandi.

IN BALI.

Towards the conclusion of his article he makes the following mention of Hindu influences in modern Bali :—

Before I conclude, a few words on Bali would probably be not out of place. According to Javanese accounts, a number of Shaiva Brahmans came (probably from India) to Majapahit just before its fall in 1478 and then fled to Bali. The Balinese Brahmans trace their descent from Padanda (Pandit) Vahu Ravuh—a name which means " the newly arrived." The five existing subdivisions of Brahmans in Bali are supposed to be descended from him and his five wives. Buddhism still survives in Bali, but Hinduism is in the ascendant. At great feasts a Buddhist priest is invited to join four Shaiva pandits. Ida is the title of Brahmans, Deva that of Kshtriyas, Gusti of Vaishyas, while the Shudras are given a name of courtsey—Bape and Meme. The Kshatriya princes of Bali trace their descent from Deva Agung—a Majapahit prince who settled down in Bali. For a long time the Balinese chiefs did not forget Java. Easternmost Java and Western Bali have been rendered desolate by continuous wars between Java and Bali. Unsuccessful in Java, the Balinese princes conquered some of the Islands to the east, Lombok, etc.

Only certain portions of the Vedas have survived in Bali. The Brahmanda Purana is probably complete. Under the heading of Triturs we have a miscellaneous collection of Sanscrit texts on Rajaniti, etc. This is almost all the Sanscrit literature Bali still possesses.

The Ramayana (which has not got the Uttara Kanda) exists in Bali in the Kavi language. The Uttara Kanda forms a separate work

by itself. The name of the Mahabharata is not known in Bali but six of its parvas exist in a complete form in Kavi. The rest are incomplete.

Then there are the chronicles or Ballads—e. g, the Usana Java and the Usana Bali. The last calls the island *Bali-anka*—the lap of the strong and valiant—thus fitly expressing the bold, warlike spirit of the Balinese.

THE WORLD OF BOOKS.

Life of Sri Ramakrishna. Published by Advaita Ashrama, Mayavati, Almora. Price—Board Rs. 5; Cloth Rs. 6/8.

The name of Sri Ramakrishna looms large in the eyes of all lovers of modern Hindu renaissance. As the Master of Swami Vivekananda who took the message of Vedanta beyond the seas, the Prophet of Dakshineshwar has a fascinating charm for an Indian, who, as a biography of so great a personage is placed in his hands, naturally builds high hopes as regards the record of his doings and thinkings. With some such feelings did I commence my perusal of the book I am reviewing. As to the result, I should make confession of my deep disappointment. Sri Ramakrishna, I discovered with surprise, was no man. He was an *avatar*. From the day of his conception in his mother's womb right up to the moment of his death, he shows signs of divinity that place him beyond the pale of mortal humanity. As if the myths of virgin birth—or more properly, superhuman conception—already current were not sufficient, one more has been added by assigning some similar nativity to Sri Ramakrishna. 'Khudiram (Sri Ramakrishna's father) started for Gaya early in the year 1835 and arrived there in the month of March.....

'While Khudiram was at Gaya, Chandra Devi also saw strange visions. One day, she dreamt that a luminous person exactly resembling her husband was at her side. At first she thought it might be her husband, but such heavenly beauty was not possible to a human being. She awoke from sleep, but the vision still persisted. This made her think that some mischievous person might have broken into her room, and the sound of his footsteps

might have caused this dream. She left her bed and lighted the lamp but found the door bolted from inside as before.

'Another day when she was standing with Dhani before the Shiva temple adjacent to her house, she saw a flood of celestial light issue from the image of Lord Shiva and dart towards her. She was going to narrate this wonderful phenomenon to her friend when the light completely overpowered her and entered her body. She fell down senseless. Dhani nursed her back to consciousness and hearing the whole story, was at first puzzled and then took it as a nervous disease. But Chandra felt as if she were with child.'

The conception takes place in the father's absence During his infancy, the divine child shows or perhaps works, many wonders.

'Sometimes the child seemed too heavy to be taken into her arms, and she called for her husband. A moment later Gadadhar would be as light as before. Happenings of this sort became rather frequent in the family, which made poor Chandra very uneasy. One day an incident occurred which caused much commotion in the family. Gadadhar was then seven or eight months old. Chandra Devi was nursing her child when Gadadhar fell asleep, and she laying him on the bed under a mosquito curtain, went away to attend to some other work. After a few minutes she returned, but instead of her child she found a full-sized man on the bed. Chandra Devi gave a start and shrieked. Khudiram came instantly and found the boy sleeping as usual.'

At school he does not attend much to studies. He is fond of playing dramatic parts, in which he acquits himself so well by dint of his immersion into the spirit of what he says or does, as to hold the onlookers always spell-bound. The trances which in later life were a common feature of his life occurring every day and even every hour began in early boyhood. He appears to have been an extremely sentimental child, and as he advanced in age, went on constantly developing this characteristic of his nature. Temperamentally he was more a woman than a man. Even at the age of maturity high-born ladies had not only no objection to admitting him to their company, but let him live among them as just one of them. The way to his priest-hood at the Dakshineshwar temple, with which he was associated till the end of his career, was paved by his brother Rama-

kumar who accepted, contrary to orthodox practice, the priestly office at that shrine which belonged to a Kayastha Rani. Sri Ramakrishna, though a Vaisnava, had no hesitation in absorbing himself deeply in the propitiation of the carnivorous Kali. His time was mostly spent in *Sadhana*. Without a *Guru*, and perhaps without any conscious practising of *yoga* exercises, he was found by a Brahmani, whose arrival at Dakhshineshwar was providential and preordained, to have attained to what she termed *Mahabhava* state in *yoga*. The Brahmani, besides initiating him into certain *yogic* practices, made for the first time the discovery that Sri Ramakrishna was Gauranga re-incarnated. She herself personated Yasoda and fed Ramakrishna with butter, in the fashion of the ancient cowherdess who nourished Krishna, with her own hands. Sri Ramakrishna listened to the debates on the question of his own divinity with amused indifference and often confessed he had no knowledge in the matter. The fact of incarnation had divested divinity at least of a part of its innate omniscience, a serious loss to be sure. At the point of his death, however, the Avatar had come to know his own identity so as to declare, with the object though of silencing a doubt on the point that rose in Narendranath's breast, that "he who was Rama and Krishna, is now Ramakrishna in this body—but not in your Vedantic sense." What one seriously misses in the whole career of this god-man, is a heroic touch of conscious conquest of temptation. His achievements come to him unsought. He is above sex-impulse, not because of any deliberate struggle with passion, which ended in success, but because he is born pure. He is once related to have spurned worldly honors, not as they come in his way physically, but as they are in the course of a trance offered to him by Kali. He has once taken away opium without the permission of the owner and retraces his steps and restores what he thinks is stolen article not because of a twitch of his own conscience but as Kali the Mother would repeatedly make him lose the way to his hut, throwing him on the wrong track by either obsessing his vision or misguiding his feet. Narendranath, too, who subsequently became Vivekananda, is given out to be a Rishi, who at the request of Sri Ramakrishna, had condescended to come to the plane of mortality. Such superhumanity might perhaps exalt the character of the hero in the eyes of the superstitious, but in the estimation of

judicious men of ordinary intelligence, the life of the exemplar so viewed loses the one touch which is calculated to elevate others, the touch namely of humanity which gave battle to lower nature and succeeded. Sri Ramakrishna's idea of virtue and vice, too, is grotesque. He allows drinking to one who will take it after offering the intoxicant liquor at the altar of the Mother. Strange notions these of wine-bibbing Motherhood! All religions, however inter-contradictory, lead according to the Prophet of Dakshineshwar, to the same goal. As if his intuitive knowledge as God personified of this fundamental tenet of the Mission named after him was not enough, he carried out successful experiments in this behalf on his own person. Though himself Rama, he personated Hanuman as a devotee of Rama, and lo! in the days of his identification of himself with the monkey-*bhakta*, his coccyx became enlarged by an inch, so that he had the satisfaction of having a diminutive tail at his back. After his attainment to Nirvikalpa Samadhi, he even embraced Islam, and was prepared to take beef, but that Mathur Babu thwarted his way. To understand how what is immoral in one religion becomes virtually moral and elevating as soon as you accept another religion, a gift in superhuman intelligence is needed. But Sri Ramakrishna was a *tantrika*, and to *tantrikas* what to others appears travesty of religion and morality is religion and morality itself. We are glad Sr Ramakrishna only allowed meat and drink; he did not take these himself. Even while sitting in the midst of *tantrika* circles he simplyto uched liquor and cast a drop on his tongue. This might encourage drinking, but the Prophet himself remained unsoiled—no mean solace.

The life of Sri Ramakrishna is a record of miracles from end to end—of strange visions, vicarious sufferings, prophecies that came true, realisation with his own eyes of the power which superstition attributes to sacred places and persons, etc., etc., so that those credulously inclined may find in it a harvest of what to the ordinary matter-of-fact reader do seem myths.

Raja Ram Mohan Roy—His life, Writings and Speeches. Published by G. A. Natesan & Co., Madras. Price Rs. 3.

In this short volume one meets in one cover with almost all the principal utterances and writings of Raja Ram Mohan Roy, the founder of the Brahmo Samaj. The state of Indian society has con-

siderably advanced since the time of the Raja, and the subjects which he dealt with in his speeches and articles have now acquired quite a new orientation. Yet what that great pioneer of reform said and wrote has a historic value, all its own. At not a few points, it is a wonder to see how at that early age the Raja's point of view on some of tho most momentous problems of the country was the same as his successors have come to adopt now. The abolition of Sati, if even no other reform stood to his credit, was in itself sufficient to entitle the Raja to a monument. His controversies with Christians carried on under pseudonyms, still possess a refreshing interest. His logic, appealing to commonsense, is quite convincing, and his comparison between the Catholic view of Christ and the orthodox conception of Avataras is very apt. He does not appear to have mastered the intricacies of Indian philosophy, for which perhaps he had little predilection. This fact may justly be considered to have been responsible for his aversion to the establishment of high grade institutions for the teaching of Sanskrit literature and philosophy during the controversy which raged over the question of Indian education in the days of Lord Bentinck. On many a point will an Indian of today differ with the Raja, but the credit of the pioneer of social agitation and reform is h's, and his opinions expressed in a masterly diction deserve even today to be read with interest. The short sketch of his life prefixed to the volume enhances the value of the book a great deal.

The Laws of Manu. By J.M. Macfie. Published by the Christian Literature Society for India, Madras. Price paper cover 1/4/- cloth 2/4/-.

To the author of this summary the Laws of Manu appear interesting 'as revealing,' among other things, 'the exaggerated nature of the rules by which the Brahmanas sought to secure their own ascendancy and to perpetuate an organised caste system in subordination to themselves.' And yet he quotes among rules which regulate the life of a Brahmana the following:—'Gold and food destroy his longevity, land and a cow his body, a horse his eyesight, clarified butter his energy and sesame grains his offsprings'! (4. 189). This rule, as many another running in the same vein, written in a style characteristic of an ancient age, when mention of specific calamities served the purpose of condemnation, prescribes a life of absolute self-

abnegation for the Brahmana. As to the 'subordination' of others, he is taught :—"A Brahmana should always fear homage, as if it were poison, and constantly desire to suffer scorn, as if it were nectar." (2. 162). Additions have been made to the rules in various ages. Where one meets with mutual contradictions, one may easily scent the fluence of difference of epochs marked by different standards of moral and economic values. While for parts written in a high spiritual key, every unbiased student will of necessity have unstinted praise, those other portions which inculcate social injustice he will discard as later interpolations. The writer of the present summary does not exercise any such discretion. He places good and bad in juxtaposition drawing pointed attention to the latter.

कविता कौमुदी *Part II. Edited by Ramanaresh Tripathi. Published by Hindi Mandir, Prayaga. Price Rs. 3.*

That this book has during the short space of six years run through three editions is an evidence of its immense popularity. No less than 49 poets of modern Hindi, popularly called *khari boli,* have been noticed in this volume. An introduction of 32 pages explains what the term *khari boli* implies. The scope of this phase of Hindi as contrasted with *pari boli* is clearly set forth. In the book itself a sketch is given of the life of each poet which is followed by a collection of his choicest poems. For the benefit of those who desire to acquire a cursory yet all-sided knowledge of Hindi poetry in the modern age beginning with Harischandra, this is a standard compilation.

The Uplifted Heart. By Antonia R. Witliams. Published by L. N. Fowler & Co., 9 Imperial Arcade, Ludgate Circus, London E. C. 4, Price s. 1/1.

For those that will strengthen themselves against all sorts of mental disturbances from outside, the most effectual practice is to fall upon themselves. For within the heart is the divine artillery of perpetual power and joy and bliss. All evil impulses can be made strangers to the heart by constant meditation on the innate good within. The author recommends an easy exercise of controlled breath, with which a simple word like joy, beauty, truth, etc., *i. e.* one of those little terms which denote the loveable attributes of God should be uttered. Instead of making it a subject for the musings of mind, the breath and the word should be left to the heart to imbibe their magic. This

exercise should be repeated whenever any adverse moral contingency, e. g. anger, jealousy, fear, etc., presents itself. All evil comes from the unhinging of the inner self. As soon as one acquires internal poise by getting linked with the immanent Goodness that underlies the workings of the universe, there is immediate transformation of the individual. He is a changed, a godly man. The practice recommended is, to be brief, a Christian edition of the Aryan *pranayama*.

The Birthplace of Kalidas. By Lachhmidhar Kalla, M. A., M. O. L., Shastri. Published by the Delhi University.

The title of the paper is an index to its theme. The different theories as regards the place of Kalidas's birth are discussed in it. The author himself fixes it in Kashmir. His reasons for his conclusion are :—

1. That the poet refers very often to the Himalayas, specially the northern part of Kashmir and gives such minute and detailed description of the physical features of that region, as only a resident of those parts could give. He dwells not only on the bewitching beauty of the scenery which even a traveller to those parts could attempt, but also on the situation and configuration of sites. Even in the midst of narrations which have nothing to do with Kashmir he makes digressions to *ashramas* in those parts.
2. Underlying these descriptions is a feeling of affection which the poet could harbour presumably for the place of his birth.
3. Certain customs and legends, which are local to Kashmir find incidental mention in his works,
4. Through the plots of his dramas there runs a philosophy based on the Pratyabhijnana school of Kashmirian Shaivism.
5. The argument of Meghduta points to Kashmir as his home.
6. His description of fresh saffron and the manner in which it is used just in the seasons he mentions can be the work of one who is closely acquainted with the process of its growth.

The book is worth studying.

अयोध्या काण्ड. *Annotated by Ramanaresha Tripathi Published by Hindi Mandir, Prayaga. Price 12 as.*

The Ayodhyakanda of Tulsidas's Ramayana has been translated into easy Hindi and made accessible to the public at cost price. The text is printed in bold letters and the translation in smaller ones. The get-up of the book is attractive. The annotator is a master of his subject, and the reader will gain much by going through the Ramayana with the help of his *tika*. The remaining six *kandas* await publication for want of funds.

बालकथा कहानी. *Part I and II. Published by Hindi Mandir, Prayaga. Price As. 6 each part.*

Useful books for children. Printing, paper and get-up are all attractive. *A. P. C.*

EDITORIAL REFLECTIONS.

THE ROOT-CAUSE OF RIOTS.

To an anonymous correspondent writing to *The Times of India* under the pseudonym 'Responsibility' belongs the credit of opening the most recent episode of that perpetual campaign to suppress truth, which forces of high-handed iniquity and untruth have from time immemorial been carrying on to kill every new religion that has come to re-establish the rule of right, and which in the present age has rightly chosen the Arya Samaja as its target. Two decades ago, the same cry of peace in danger was raised in the name of the stability of British rule in India. The Arya Samaja was branded as a seditious body and what Mahatma Gandi once called its bible, *i. e., Satyartha Prakasha,* was considered to be instinct with a spirit of rank disaffection against established authority. We need not recall the tragic incidents of that dismal struggle between interested Islam and a misguided administration on one side and a morally adamantine though physically fragile religious church on the other. Arya Samajists had to suffer in their individual positions as Government servants and peaceful citizens of British India and Indian states. It was at the cost of their life-blood that the followers of that Prince among Apostles, the undaunted seer, Rishi Dayananda, won from the unwilling lips of their official

superiors confessions of their personal probity, and from Governors of provinces unmistakable declarations corroborating the purely religious nature of their church. The storm passed. The Arya Samajists had passed through fire. The *bona fides* of their community as a religious body were established. Some thought the bargain was all too cheap. The sacrifices made were not great enough. More were still needed to make the foundations of the Mother Church invulnerable against further attack.

Of the sufferings entailed by the non-co-operation movement the Arya Samajists claimed the lion's share. Both friend and foe were conscious of the intrinsically patriotic inclination of the Arya Samajist. Strange as it would seem, it was proposed by the very well-wishers of the Arya Samaja to close down this patriotic church, as in the non-co-operation movement of Mahatma Gandhi its mission, they thought, had found its final fulfilment. Simple-minded pseudo-patriots proposing to cut away that very branch which had provided for them a foothold for their ascent to the top of the Swarajya tree! Non-co-operation collapsed, and responsibility for its failure, too, was thrown on the Arya Samaja. First it was political success, which they candidly attributed to the manly teachings of Dayananda, that was advanced as a reason to abolish his church. Now it was failure which, toothey traced to the spirit inculcated by Dayananda, that was adduced as an argument to suppress his mission. Even the Mahatma could not resist exasperation at the unforeseen collapse of what he had candidly termed his 'Himalayan mistakes.' The clandestine Mulla had been busy with his insidious suggestion and the result was what the country now looks back upon as a miserable misjudgment of affairs by the level-headed Mahatma. The Arya Samaja rose as one man and nipped the evil, which the Mahatma's pronouncement was calculated to make, in the bud. Today the adversaries of the Arya Samaja attach to that ill-advised document as little value as do the Arya Samajists themselves. The Hindu-Moslem riots which were sought to be remedied by that diplomatic move could not even by the farthest stretch of imagination be traced to Arya Samaja activity. The real causes of the riots were left untouched and fictitious diagnoses, followed by abortive prescriptions, failed as they were bound to. It was only at Calcutta that the Nagarkirtan of the

Arya Samaja was made the occasion of a communal imbroglio. In the course, however, of the prosecutions that followed it was proved to the hilt that on the organisers of the procession not the least responsibility for the troubles could be thrown, the veiled correspondent of *The London Times* notwithstanding. In all other riots, the Arya Samajists came in for their share only of suffering, and that simply as members of the non-Moslem population. A common feature of all these riots is that as in the matter of elections and electorates,in these skirmishes,too, the forces of Islam are ranged against non-Islam. It thus requires no very keen insight on the part of a disinterested thinker to lay his finger on *the* at least most probable cause of the trouble. Whatever be at the root of these riots, there is *prima facie* reason to believe that Islam must in some way or other be involved in them. An inquiry with some such presumption would not be unjustified. We ask with the anonymous correspondent of *The Times* :—' Is the British Government strong enough to suppress this movement ' ? That ' the communal trouble is due to the Arya Samaja' is simply dogmatically asserted by ' Responsibility,' whereas we, while we impute the origin of the trouble to Islam, state our reason for doing so—a reason the plausibility of which he who runs may read. In all riots, Moslems stand on one side as aggressors, while Arya Samajists divide the responsibility, if responsibility they owe, for being victims with all non-Moslems. In case arbitrary suppression of the religious activities of a party be the remedy of the trouble, Islam and non-Islam are two alternative victims of the game. Let the Government turn Moslem, and begin to rule by *Shara.'* Peace is at once secured. ' Religion in danger ' is a sentimental cry, and we join the correspondent and the editor of *The Times* whose leader is simply an echoe of the *ipse dixits* of the former, with an attempt at reasoning which makes the plea logically absurd, in decrying that maudlin platitude. Judged on merits, Islam is *the* religion which sanctions rowdyism against non-Moslems, permitting and even enjoining bloodshed, arson, pillage and outrages on women. The prominent figuring of Islam in all these riots is a result of that holy sanction, which has got to be suppressed like *Sattee*, aye, and like the Bombay Muharram. If the activity of the Arya Samaja were even remotely connected with these frequent—ah ! too frequent—breaches of the public peace, the Govern-

ment, we assure the pro-Mohammadan editor of the Anglo-Indian journal, was not in love with the patriotic Church of Dayananda, which had recently supplied the non-co-operation leaders with their sinews of war, so as to condone that iniquity gratuitously.

BEPIN BABU'S VERDICT.

That proposals for remedying this inter-communal canker in this particular way, *viz.*. by suppression of the Arya Samaja, are addressed to Anglo-Indian papers is not without its significance. The genuine feeling of patriotism that underlies them is placed above suspicion by this very fact. That they find support in the editorial columns of these papers lends them additional merit to the careful consideration of patriotic Indians. The appeal of Mr., Mrs. or Miss——we do not know which?—'Responsibility' in *The Times of India* to the capability of the Government to suppress the Arya Samaja, ends with a counsel which the Anglo-Indian editor relishes right heartily. 'If they (the Government) are not (able to suppress the Arya Samaja), it is high time they should surrender their power and hand over at once the government of the country to the people of the country.' With what undisguised glee the editor accepts the plea, re-iterating it almost in the very words of the writer :—'he demands the suppression of the Arya Samaja, and in the alternative, that the Government, being incapable of performing its primary duty of maintaining law and order, should confess its failure and clear out.' As if suppression of Arya Samaja and maintenance of law and order were synonymous expressions, and the mission of the British rule in India were simply to suppress the Arya Samaja! The Government has by its persistent unwillingness, or else failure, to do so demonstrated its inability to perform its primary duty. How long more will the anonymous correspondent and his chief the Anglo-Indian adviser of the British authorities wait for the continuance of this persistence to recommend the withdrawal of the Government finally? Is *The Times of India* itself going to remain in India after that withdrawal or will it accompany the retiring administration? To Indian politicians a hint is thrown out as to how they can achieve Swarajya. Non-suppression of the Arya Samaja is the sure way.

A fortnight after the publication of the above leader and letter, or letter and leader, there appeared in *The Englishman*,

a northern Anglo-Indian daily, a contribution from the pen of that truant patriot, Bepin Chandra Pal. He first lays the blame for the inter-communal impasse on the Swarajya-Khilafat tactics of the Congress, and when going to conclude, takes to task the Arya Samaja for its militant doctrines. That the Arya Samaja has 'destroyed the universalism of Hindu culture' by claiming 'absolute and exclusive revelation for the Vedas' is no new discovery on the part of those who refuse in this matter of metaphysical belief to see eye to eye with the Arya Samaja. That Hinduism was universal when it declined to admit non-Hindus into its social ranks, and now by opening its doors under Arya Samajic inspiration to all and sundry who believe in the Veda, its horizon has been narrowed can be understood only by amateurs in sophistry. Whether the Moslem and the Christian stand to gain or to lose by this readiness of the Hindu to admit born non-Hindus to Hinduism is a question for those to whom religion is a matter of conscientious belief and practice. To the Arya Samajist all that poses as such is not divine revelation. He makes a distinction, on the basis not of relativity but of absolute antagonism, between virtue and its opposite, truth and its negation! He idolises virtue and condemns vice, wherever it be. This is what to easy-going philosophers with milk and water sympathy for morality and religion sounds as the exclusiveness of the Arya Samaja. Admitting for a moment that by emphasising this exclusiveness, the Arya Samaja has done a disservice to Hinduism, what bearing has this service or disservice on the Hindu-Muhammadan problem? Writes Mr. Pal:—

"The Arya Samaja was itself an imitation of militant Christianity and Islam under the banner of the Vedas. The founder of the Arya Samaja set up for the Vedas exactly the same claims to supernatural revelation which popular Christianity and Islam claimed for the Bible and the Koran. The Arya Samaja really was a child of Islam and Christianity, raised on the soil of Hinduism. And the present communal fight really is between Istam and its own spiritual child, the Arya Samaja."

The blame for the whole mischief then should rightly be laid at the door of Islam and Christianity, from which the Arya Samaja is alleged to have taken its lessons in exclusiveness. Let Bepin Babu

start on a campaign to make these religions universally liberal by refuting the revealed character of the Bible and the Koran. In this attempt the Arya Samaja will simply help him. What he calls 'the spiritual child' may be depended on to follow in the footsteps of its spiritual parents. We wish Bepin's knowledge of his scriptures were deeper. He would find in them social liberality preached side by side with, or better still, as a counterpart of, what he deems is intellectual and moral exclusiveness. The Rishis even at the peril of being damned as narrow-minded have always had a definite idea of religion and ethics. Their universalism has consisted in keeping that religion open to the acceptance of all. Vedas and only Vedas, are divine revelation to all Hindu philosophers, all Hindu law-givers and all Hindu writers on religion.

The popularity of the Arya Samajic view-point among Hindus of all classes is deprecated by Pal. So it is by Khwaja Hasan Nizami, who regards the Shuddhi movement as running counter not only to the traditions but to the very grain of Hinduism. We congratulate Mr. Pal on his newly found company. May we oppose to his opinion that of Dr. Taraknath Das M. A., whose article on this subject we publish elsewhere. Mr. Pal needs re-reading his history, as does many another thinker and speaker of his ilk.

The hearty support which the denunciation of the Arya Samaja on national grounds on the one hand and for religious reasons on the other has found at the hands respectively of Anglo-Indians and avowed anti-Hindu propagandists like Khwaja Hasan Nizami, will set both the nationalist and the Hindu thinking, before either can accept the advice offered for his edification by such gratuitous well-wishers of his country and culture.

Bepin Babu finds fault with Dayananda for criticising, along with the doctrines of Islam and Christianity, the personal character of their founders. He seems either to be unaware of, or else to ignore, the vital fact that belief in the persons of their founders is a fundamental doctrine of these faiths, and that Dayananda's criticism, where it is adverse, is based on incidents of their lives, which history views just as Dayananda has viewed them. The *jehad* which Islam is carrying on against parts of Satyartha Prakasha, is in reality *jehad* against the verdict of authentic history. And have Muhammadans spared

Dayananda in their vindictive invective, which surely lacks historical grounding in fact? The Arya Samaja has notwithstanding ever evinced a spirit of supreme non-chalance in the face of such foul abuse. Will Bepin Babu now plead, as did the learned Government advocate in the course of Rangila Rasul case, that the greater the truth the greater the libel. Let Muhammadans henceforward adopt this plea and they have taken the denunciation out of the mouth of the Arya Samaja into their own mouths. Historic personages must face historic criticism.

ARYA PRATINIDHI SABHA.

The Arya Pratinidhi Sabha, Punjab, or as it calls itself in English, the Representative Assembly of Arya Samajes in the Punjab, the N. W. F. Province, Beluchistan, and the State of Jammu and Kashmir, held its annual session on the 28th and 29th May 1927. Out of a total number of 216 members returned by 116 Arya Samajes, 100 were present. The minutes of the last year's session being read and confirmed, interpellations were made, after which reports of various institutions, which the Sabha is conducting, *viz.*, the Veda Prachara, the Hardwar Gurukula, the Kanya Gurukula, the Arya Vidyarthi Ashrama, the Dayananda Updeshaka Vidyalaya, the Dalit-oddhar Mandala, etc., etc. were read and budgets exceeding Rs. 3,00,000 were passed. Rs. 5000 was sanctioned to start foreign propaganda. To place Veda Prachara on a solid permanent footing it was resolved to make an appeal for Rs. 11,00,000 to form its permanent reserve. With a view to earnestly prosecute the work of Shuddhi, it was decided to start a Shraddhananda Memorial Shuddhi Fund, for which Rs. 2,00,000 should be collected. Besides Updeshakas who will popularise the cause of Shuddhi, this fund will maintain a publicity department to counteract the hostile propaganda of the adversaries of the Shuddhi movement, and help to establish a chair of Islam in the Dayananda Updeshaka Vidyalaya, where by means of freeships to be maintained out of the same fund, students so inclined will be encouraged to study the Muhammudan religion and thus prepare to work as missionaries of Shuddhi. For the next year Rai Bahadur Diwan Badri Das M. A., advocate, High Court, was unanimously re-elected President, and Mahashaya Krishna, B.A., Editor, the Daily Pratapa, re-elected Secretary. L. Mohanlal M.L.A., Dr. Keshva Deva

Shastri, M. D., and Pt. Vishvambhar Nath B. A., B. L., late Governor, Gurukula, Hardwar, were elected Vice-Presidents. The importance of the work transacted during the session which lasted for full two days, may be guaged by the figures cited above. The members have taken on themselves a high responsibility which devolves also on the constituencies they represent. The task before the Arya Samajas is heavy. It will tax their utmost energies during the whole ensuing year, and if successfully accomplished, will earn them the blessings of a misguided humanity, which for want of light, is everywhere ah ! in the hard grip of forces of the devil. The Hindu-Moslem problem of India will be effectively solved by Shuddhi, while the inter-racial feuds of the peoples of the world will be set at rest by universal Veda Prachara. The Church of Dayananda expects every man and woman to do his and her duty in this hour of the world's pressing and dire need.

SWAMI SHRADDHANANDA'S MURDER.

The High Court of Judicature, Lahore, has upheld the Judgment of the Sessions Judge, Delhi, convictting Abdul Rashid of murder and condemning him to be hanged. The accused intends appealing to the Privy Council, wherefore the execution of the sentence has been postponed. Even though convinced that the accused stands not to gain by the appeal we do not in the least wish that he may be denied the last chance to secure him justice. We doubt he has personally the means to bear the all too heavy expenses which a hearing of the case in England will entail. Subscriptions, it is reported, are being raised to help him. In how many other cases has Islamic philanthropy so generously manifested itself ? And yet it is contested that there was no conspiracy behind the assassination and that the generality of Muslim masses have unequivocally expressed their hearty condemnation of the foul deed. The manner in which the sympathy of Muhammadans—we mean, of the majority of those that have made themselves articulate on the point has been enlisted on the side of the accused—how he has been dubbed Qazi and even Gazi, how multitudes, figuring among them some very prominent leaders of the Muhammadan community, [came to see him off, when in the course of the hearing of the case he was transferred from Delhi to Lahore, are proofs unmistakable of the genuine trend of feelings of

the Muslim community. And if the highest consummation of this heart-felt sympathy is to be in the form of monetary and legal help in carrying the case beyond the seas, there will remain no reason to doubt that even deliberate murder has by Muslim fanaticism been made a communal affair. How miserably misplaced Mulim generosity is has been demonstrated time and again on innumerable occasions. What distressed Moslems of Eastern Bengal could not even in the days of floods draw out of the pockets of their co-religionists has been voluntarily vouchsafed to one who is believed to be guilty of broad daylight murder.

And yet the Government either refuses to believe or is unable to ascertain that there is a deep-laid conspiracy at the back of the murder. Of testimony which may satisfy a layman with a little modicum of commonsense in his mental make there is no lack. The motor car and the couple of cycles seen moving about near the residence of the Swami at the time of murder, illuminations which took place in mosques in towns near Delhi, and the pointed prognostication of homicide that appeared in a paper owned by a most prominent anti-Hindu propagandist, are signs unmistakable that the deed, dark as it was, was prompted by wirepullers who were directing the movements of the murderer from behind the scenes. Laymen's insight can peep into the facts of the case no farther. It is the machinery of the Government alone which can and must produce legal proofs of what even the man in the street scents as having taken place. The delay already made in finding out and punishing the dismal plot is criminal. It has been, and is further going to be, the cause of incalculable mischief, the seriousness of which it makes one shudder to think of. Dr. Moonje has already received a threat of murder. The residence of Pandit Madan Mohan Malaviya has been the object of kind attention by Muslims who would not disclose their identity. Swami Chidananda, Secretary of the Shuddhi Sabha, is the latest recepient of letters menacing death. Even if these gloomy forebodings were not to come true, the state of affairs in the midst of which such a well-organised campaign of daily threatenings can go on reflects little credit on the administration, the incurable intertia of which is a confession of its inability to control it.

While iron is entering the soul of the Hindu, the Mohammadan rowdy gathers fresh courage from every concession that is made to

his c unal hooliganism. What this double process of growing disaff n and hatred will lead to requires no oracle to predict.

BAKR-ID.

Is i estival ? A day of rejoicing ? Of religious exultations ? How pe ul the religion which enjoins this fete is, is apparent from the deta arrangements which the Government is constrained to make to rol the passage of animals set apart for the propitiation of a carni ns deity. The offering reserved for God is in the matter of its pass through bazzars dependent on the sanction of man ! Do Muhamma s really believe, God requires for his gratification gratuitous bloodsh f innocent animals ? The orthodox think the killing of animals i carious. At its origin when Ibrahim started the institution of Id sheep took the place of his son, whom he was going to offer on the al of God. To others it symbolises the willingness of the sacrificer to sa fice in the way of God what he has, by the constant care he has bes ved on it as in the case of sheep by nourishing and adorning it, en red to himself. The more ingenious section consider that the in olation of the living animal symbolises the killing of the animal in an. Whatever be the explanation of the atrocity, the atrocity is no hereby explained away. The individuality of the animal is by all t se interpreters of the esoteric significance of this apparently barbrou rite lost sight of. In this connection it is simply asserted that the an nal, as it is consecrated to a sacred purpose, is instantly carried to eaven. The Buddhist contention in answer to such reasoning that in cas the rite be so beneficial to the spirit of the immolated beast, it mght better take a relative of the sacrificer as a more befitting victi , remains unanswered. That God should be in need of, or even wiling to accept, animal blood to appease His divine hunger, is not at all a divine, but a satanic suggestion. The animal in man, too, is by the performance of a bloody ceremonial, calculated to be revived, if it be already dead, and nourished to strength, if living. The way to kill it is surely to show mercy to both man and beast.

The Id in Indi has lost all religious colour, if it had any elsewhere, as the motive behined its celebration in the way God's creatures doomed to be immolated are conducted in a huge procession through bazzars and adorned to make them prominently provocative, is to tease

EDITORIAL REFLECTIONS.

A well-conducted weekly, *viz.*, *The People* owes its inception and maintenance to two of its members who are conjointly making it an effective organ of political education of the English-reading people. L. Feroz Chand is its *de facto* editor, as L. Lajpat Rai whose name appears on the cover, is mostly absent, and even when here, has little time to devote to journalism. The paper is ably edited, and has made its mark in the journalistic field. Of the Urdu daily *Bande-Mataram* the Society is a 'big share-holder.' The weekly 'Samaj' of Puri, edited by Babu Gopabandhu Das, is also 'connected with our Society.'

Since August 1925, the Society has been devoting a part of its energies to relief work in Orissa where famine and floods have between them made the life of the people very miserable. More than Rs. 16,000 have been spent in rescuing victims of these calamities. It has been found more economic, and more conducive, too, to the self-respect of the rescued, to pay them wages for labour to which they are beneficently set.

The depressed classes have always claimed the patriotic and humanitarian attention of Lalaji, and his Society rightly dedicates a great part of its resources to reclamation work among them. By a campaign of lectures and conferences educative work of a valuable type has been carried on in the Punjab and U. P. By means of Co-operative Credit Societies, stimulus has been given to spirit of self-help among the 'untouchables' themselves. Schools, too, have been opened, and an effort made to persuade authorities of schools for higher castes to admit boys from the 'suppressed' sections. The endeavour to raise the depressed morally is laudable. L. Mohanlal has made a name for himself by his selfless work in this line.

The Society has now issued its first report, covering a period of seven years. The record achieved is praiseworthy. A public meeting was held a short time back at the residence of Lalaji where this report was read. The audience were treated to a few speeches in English, whereon one of those present whispered into the ear of a neighbour of his an innocent query as to whether he was before Englishmen. He was one of the 'People' whom this Society professes to aim at serving. To him all that was said there was Greek. We remember our amusement at a similar query published in a local newspaper when Lalaji first announced his intention of starting his weekly as to whether the Lalaji had become a Sanatanist so as to name his organ after the sacred tree worshipped by people of that persuasion. We doubt even now whether the name of the Society is still understood by the People whom it will serve. The rulers of India have interposed a bar between themselves and the ruled by making King's English the official language of administration. Do Servants also need a similar bar between themselves and the served in as much as they make the same King's English the *official* language of Service ?

ADVERTISE AND INCREASE YOUR BUSINESS.

THE ADVERTISER BARODA.

—:o:—

Published every month. Annual Subscription, Rs. 2 onl
Volume One contains about 375 pages of reading matter in En
lish, Hindi, Gujrati and Marathi and a number of original articl

Special articles on Arya Samaj from the pen of Rajya Rat
Atma Ramji appear every month.

Specimen Copy Free.—Advertise in it and thus doub
increase your business.

Advertiser Shop.—In it are kept all good saleable artic
advertised in THE ADVERTISER BARODA and received
sale by the Manager in exchange for the advertisement charg
No advertisement accepted without receiving the advertised arti
in advance with the advertisement copy.

For rates etc , apply to :—

MESSRS JAIDEVA BROTHERS,
Baroda.

ARE YOU INTERESTED IN BUDDHISM

THEN READ

THE MAHA BODHI.

An illustrated Journal of International Buddhist Brotherhood,

Edited by

THE REVD. ANAGARIKA DHARMAPALA.

Founder of the Maha Bodhi Soceity & Representative of Sout
Buddhists' Parliament of Religions held at Chicago & " One of the
remarkable personalities who have come to this country in re
years." *Sunday Express, London, October* 24, 1925.

CHIEF FEATURES.

(1). Original articles on various aspects of Buddhism.
(2). Translations of Canonical works not published.
(3). News of Buddhists' Activities in India and other countrie
(4). Notes and Reviews etc., etc., etc.

SOME OF OUR CONTRIBUTORS.

J. F. McKechine Esq., (Bhikkhu Silacara) ... A. D. Jayasundara
Dr. George Grimm ... ... Pandit Sheo Narain
Prof. A. R. Zorn ... ... Revd. E. Hunt.
Dr. B. C. Law, M. A., Ph. D,, B. L. ... Revd. Louse Greav

Published Monthly :—

Annual Subscription.		Single copy
India, Burma & Ceylon	Rs. 4	or
Europe	... shillings 6.	6 pen
America	... Dollars 2.	
Far East	... Yen 4.	

Apply to, Manager, Maha Bodhi, 4A, College Square, Calcutta